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THE FIELD IS THE WORLD

Dr. Earl Erb and M. P. Moller are new foreign mission leaders

No. 15

JANUARY 7, 1953

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1953

Consumer Digest

CLERKS IN A LARGE nation-wide chain of retail stores recently received a list of suggestions which were intended to increase the sale of merchandise. The brochure represented the customer's viewpoint:

"Don't sell me clothing—sell me appearance, style and attractiveness.

"Don't sell me shoes—sell me foot comfort and the pleasure of walking.

"Don't sell me furniture—sell me a home that has comfort, cleanliness and contentment.

"Don't sell me candy—sell me the pleasure of taste.

"Don't sell me tools—sell me the pleasure and profit of making fine things.

"Don't sell me paint—sell me good-looking, well-protected buildings.

"Don't sell me things—sell me respect, home life and happiness."

THESE WORDS HAVE CHALLENGED me as a missionary for Christ. In persuading others to accept His way we must also cope with the consumer's viewpoint. Do you hear the plea?

"Don't sell me theories—sell me truth.

"Don't sell me a code of morals—sell me salvation that blots out past sin and offers a happier life through God's love and mercy.

"Don't sell me ideology—sell me the proof of Christianity in the lives of those who confess to know Him."

—MARGARET ANDERSON

The LUTHERAN — News Magazine of the United Lutheran Church in America

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Report on American religion

Americans were fairly vague about their faith and erratic in their church attendance as 1953 began. But nine out of ten claim to have at least a "preference" for some church, and 99 out of 100 say they believe in God.

"We are a religious people whose institutions presuppose a Supreme Being," the U.S. Supreme Court declared in 1952. Dwight Eisenhower said in December that the American form of government doesn't make sense "unless it is founded in a deeply felt religious faith—and I don't care what it is."

The president-elect was typical of a majority of Americans: keen in his confidence in a Supreme Being but not particular about doctrinal details. He is not a member of any church. But with public attention now spotlighted on him, he plans to attend services in the National Presbyterian Church in Washington.

A hundred million are Protestants

Canadians know exactly how many of their people claim some sort of church preference. The question was asked in their national census last year. The U.S. Census Bureau has been skittish about such a question. People would be offended, the Bureau figured, by a direct inquiry into their personal affairs.

Poll-takers for The *Catholic Digest* were not skittish but asked the question in an off-hand manner: "By the way, what is your religious preference, Protestant, Catholic, Jewish or what?" Next question was, "Do you happen at the present time to be an active member of a church?"

Of Americans above 17 years old 95 per cent claim to have a preference.

DWIGHT EISENHOWER
"Deeply felt faith"

Totals: 68 per cent Protestant, 23 per cent Roman Catholic, 4 per cent Jewish, and a few miscellaneous.

Figures are high

A lot more people claim to be church members than are actually listed on membership rolls, if The *Catholic Digest* survey is accurate.

There are 6,083,000 Lutherans 18 years old and over in the United States, according to The *Digest* report. Since the 18-and-older group are 70 per cent of the population, the Lutheran total including children would be about 8,690,000. Actual baptized membership reported a year ago was 6,295,296.

There are an additional 1,897,000 Americans 18 years old and over who say the Lutheran church is their "preference," The *Catholic Digest* says. Adding in those under 18 (271,000) the "preference" Lutherans would total 2,168,000.

Catholic Digest questions included this: Did you happen to attend any Sunday or Sabbath church services during the last 12 weeks? Based on answers to the poll-takers, Lutheran attendance in the United States was 5,056,000 in the 18-years-and-older group.

Summary

Catholic Digest figures for individuals 18 and older are:

	Preference	Church members	Attended in 12 weeks
Roman Catholic	23,700,000	20,619,000	19,434,000
Baptist	18,000,000	14,040,000	13,320,000
Methodist	16,600,000	12,782,000	10,458,000
Lutheran	7,900,000	6,083,000	5,056,000
Presbyterian	7,200,000	5,760,000	4,918,000
Episcopal	3,000,000	2,280,000	2,100,000
Congregational	1,600,000	1,040,000	928,000
Other Protestant	16,800,000	11,760,000	11,088,000
Jewish	3,500,000	1,750,000	1,540,000
Others	600,000	....	....
No church	5,100,000	....	408,000
	104,000,000	76,114,000	69,250,000

Catholics are younger

"The typical American Protestant is a woman in her early 40's, white, a high-school graduate, and wife of a manual laborer," The *Catholic Digest* summarized from its survey. "She lives in a small midwestern town, under 10,000, and goes to church once or twice a month."

The "typical" American Catholic, says *The Digest*, "is a woman about 35, white, had a year or two of high school, and is married to a semi-skilled manual worker in the lower middle income bracket. She lives in a city of 50,000 in New Jersey and goes to Mass practically every Sunday."

These "typical" Protestants and Catholics are based on averages reported in The *Catholic Digest*, indicating that Protestant women outnumber men (36,750,000 women, 34,505,000 men). They outnumber Catholics more conspicuously in the upper age brackets than in the lower (people 45 to 54 are 70 per cent Protestant, 20 per cent Catholic . . . those 18 to 24 are 60 per cent Protestant, 30 per cent Catholic).

Protestants heavily predominate in the Southern and Central states while Catholics are a majority in New England and nearly equal Protestants in the Middle Atlantic states. Also Protestants are far

ahead in the country and small towns and Catholics are nearly even in big cities.

Protestants have gone further in school than Catholics, greatly outnumber Catholics in professional, managerial, and white-collar positions, and rate in somewhat higher income brackets. Negroes are reported as 87 per cent Protestants, 8 per cent Roman Catholic.

Methodists report

Membership figures for the Methodist Church, reported in late December from the denomination's statistical office, were not as high as The *Catholic Digest* estimates.

Methodists say they have 9,180,428. The gain in one year had been 114,701, considerably below the average U.S. population growth for the year.

Religion in school

Church membership figures of the year 2000 are being determined by the religious instruction of children in 1953. Some Americans, more concerned about the growing juvenile crime rate than growth of church membership, want religious training in public schools.

In Miami, Florida, the Dade County Juvenile Council proposed that Protestant, Roman Catholic, and Jewish leaders approve a textbook on moral and religious principles "free of offense to any religious group" which might be used in public schools. A five months' tryout of public-school instruction "instilling a reverence for God" is planned in San Diego beginning in February.

The New York City board of education expects to act Jan. 15 on whether to open each public school day with prayer. Some board members want singing of the first and fourth stanzas of "America" substituted for the prayer.

When daily prayer was begun in Sioux City, Iowa, public schools, a Lutheran pastor, the Rev. Rollin A. Reim (Wisconsin Synod) protested to the board of education. Prayers are "acts of worship and religious teaching" and should not be permitted in school, he said. The board replied that prayers in school do not follow any particular church belief.

Communists don't relax

Pressure on Christians was tightening up this month in Poland, where the arrest of Roman Catholic Archbishop Eugene Baziak had been reported. Bishop Stanislas Adamski was ordered out of his diocese and was sent to an unknown destination. Half a dozen other church leaders were charged with being Vatican spies. At least 20 priests in Cracow were imprisoned in December.

The new Communist attack was a reply to the Vatican in selecting a Polish archbishop, Stefan Wyszynski of Warsaw, to become a cardinal at the Jan. 12 consistory. If Msgr. Wyszynski ventures to go to Rome for the ceremony he is likely to be barred from returning to Poland.

Communists were making use last month of a quotation from a recent American book, *Lying in State,* by Stanton Griffis who wrote that when he was U.S. ambassador to Poland he "occasionally acted as secret messenger and mailman for letters to the Holy See from the high Catholic dignitaries." This statement is used to confirm charges that the Vatican is an ally of "American imperialism."

Lutheran World Service will begin

A world organization of Lutherans to take over the program of American-sponsored Lutheran World Action will begin operation May 1. Leaders met in Germany in mid-December to plan for the agency which was authorized at the 1952 Lutheran World Federation assembly.

LEADERS CHOSEN BY CANADIAN LUTHERANS

Executive Committee to guide the Canadian Lutheran Council, organized last month, includes representatives of all six of the churches co-operating in the new agency. Executive director is the Rev. W. A. Mehlenbacher (front left) of the United Lutheran Church. Dr. Mars Dale (center) of the Evangelical Lutheran Church is president and the Rev. Karl Holfeld (left) of the American Lutheran Church is vice president.

Bishop Hanns Lilje of Germany said that "aid to refugees will be one of the main tasks. For this purpose a special refugee department is being established within Lutheran World Service which will give aid not only in Europe but wherever refugees are in distress."

Dr. Paul C. Empie of New York City said it is necessary to break through linguistic, traditional, and national barriers to make Lutheran World Service "a tool to be used by all churches." He hoped that LWS will become a "supranational" agency recognized by all governments and international organizations.

The international agency will have a budget of $1 million a year, with $840,000 of this amount expected from the USA Committee. Canadians plan to subscribe $27,000. Churches which have been receiving help, rather than giving it, are preparing to share in financing the new work. German churches will contribute $45,000. About $600 is expected from the small Church of France, and $500 from Brazil.

Nolde visits Asians

A round-the-world trip to strengthen church co-operation in seeking answers to international problems began for Dr. O. Frederick Nolde on Christmas Day. He is director of the Commission of the Churches on International Affairs.

First on the Nolde schedule is the World Council of Churches central committee meeting in Lucknow, India, in early January. Next come Pakistan, Burma, Thailand, Indonesia, the Philippines, Japan, and Korea. Dr. Nolde will consult with Christians of Asia on a church program for peace. He will report to them on problems pending before the general assembly of the United

Nations. Dr. Nolde plans to talk with leaders in Asian governments as well as churchmen.

More money in church

For every dollar American Protestants brought to church in 1951, they brought $1.06 in 1952. The 6 per cent gain in giving was reported at the end of the year by the stewardship department of the National Council of Churches. The average church member gave $34.32 last year. It was $32.33 the year before.

Since church membership also increased, churches actually received 10 per cent more money in 1952. Total in 47 of the major Protestant and Orthodox communions was $1,286,633,160.

United Lutheran offerings reported in 1952 (for calendar year 1951) were $40.70 per member. Average had been $37.67 the year before. Although ULC contributions were above the Protestant average, 30 denominations reported higher amounts. Highest was $194.79 a member in the Free Methodist Church.

Not so much bingo

If offerings get big enough, churches may be able to get along without bingo. Pressure to legalize bingo was renewed this month as state legislatures opened their 1953 sessions. Most church bingo is sponsored by Roman Catholic parishes.

A bill to legalize bingo in Connecticut was introduced in the legislature. A similar bill was passed in 1951 and vetoed by the governor. A bingo crusade is underway in Florida, Iowa, Massachusetts.

Police in San Jose, California, recently ordered church-sponsored bingo games discontinued. They violate state anti-gambling laws. Practically the only organized lotteries in California are those operated by church and fraternal groups, said Warren Olney, chief counsel of the State Commission on Organized Crime.

And so forth

"PLAN NOW TO ATTEND YOUR CHURCH THIS SUNDAY," said a note attached to the cap of each bottle of milk left on doorsteps in Delmar, New York. Six milk dealers in suburban Albany cooperated with the Delmar Kiwanis Club in giving the reminder . . . In Yucaipa, California, Samuel M. Harris, owner of the thriving Country Department Store, last month cut out his usual expenditure of 5 per cent of gross receipts for advertising. Instead he divided the money among 17 churches in the community.

Baptist farmers in Abernathy, Texas, dedicated 10 per cent of their farmland to the Lord in 1952. Last month they brought their church the money earned: two washtubs full of cash and checks, totaling $14,132.65. Cotton on the Albert Hart farm grew a foot taller on the dedicated land than elsewhere on the farm, it was reported, yielding a bale and three-fourths per acre.

Back to Lambarene in French Equatorial Africa last month went Dr. Albert Schweitzer, 77-year-old medical missionary. He had taken a six-month furlough. While at home in Europe he was elected to membership in the French Academy.

East German officials softened up in the late autumn on their refusal to let residents of West Berlin cross the city line into the Soviet Zone to visit family graves. As soon as the ban was lifted 25,000 West Berliners visited cemeteries.

Mass may be celebrated in French Roman Catholic churches in the afternoon on the first Friday of every month, the Vatican announced. It was explained that laborers who have morning shifts had seldom been able to attend. The new arrangement will be tried out for a year. Ordinarily mass is not celebrated after 12 noon.

World News Notes

Happy New Year

To young fellows enduring danger and discomfort on the battleline in Korea there didn't seem anything happy about the New Year except the day they will start for home. To diplomats sweating out the cold war in assembly chambers of the United Nations the New Year seemed like the old one continued. Germans, struggling painfully with their problem of whether to ally with the West or try to be neutral, were not shouting joyfully in the streets.

But there were a few hopeful rifts as the New Year dawned in a dark sky. India and Pakistan were drawing closer together in their desire to settle their quarrel over Kashmir. General Naguib seemed to have a firm hand on the restless Egyptians and was moving toward settling the Suez and Sudan problems with Britain. A little of the fire and fury was dying out of the Arab-Israeli conflict.

Most historic event of 1953 might be definite progress toward a six-nation United States of Europe. And in the United States a new team was taking the field, as the Eisenhower-Dulles combination attempted a fresh beginning in international affairs.

Fewer readers

Reading has been a popular pastime only in the 500 years since Johann Gutenberg invented the printing press. Throughout most of the world's history people have gained most of their knowledge through seeing pictures or hearing other people talk.

Radio, the movies, and television have put the pictures and talking back in the first place with a multitude of Americans. Newspapers and magazines hold up fairly well in popular approval, but book reading dwindles steadily. Only 18 of every 100 U.S. residents had recently been reading a book when Gallup poll-takers asked them about it last month. College graduates brought up the average, because 43 of each 100 said he was reading something; but only six of every 100 who had graduated from the grade school.

Individualism, the striking characteristic of West Europeans and Americans in the last five centuries, thrives on the habit of people sitting alone in the corner reading books. People who get their ideas from pictures and listening to other people are likely to be group-minded.

Reds strong in India

India has a 50-50 chance of going communistic in her next election, veteran missionary Dr. Frank C. Laubach told the Salvation Army Association at its annual luncheon in New York. Unless problems of hunger are solved, Prime Minister Nehru's government will be thrown out, Dr. Laubach said.

Dr. Laubach was given the Salvation Army citation for leading "untold millions out of the darkness of ignorance and fear" by his methods of teaching reading and writing. He has recently been working on a literacy project for India.

Declaring the Communists were "beating us at propaganda," Dr. Laubach told his audience that the business brains of this country should be put to work to "sell democracy as effectively as they sell razor blades and liquor."

"Why depend wholly on the government to do it?" he asked. "It is an amazing inconsistency that Americans fight socialism at home like poison, yet are perfectly content to let our government carry nearly all the load of selling American ideals to the rest of the world."

OUTSIDE OF Luther Place Church in Washington stands a huge statue of Martin Luther. Inside the church, at a Protestant rally, a valiant churchman from the land of Luther reflected the reformer's dauntless courage. Drama ran high as Bishop Otto Dibelius of Berlin, conscious of his imminent return to his divided homeland, threw down the gauntlet to communist oppression.

As head of the Evangelical Church in Germany, Bishop Dibelius has played a unique role. Operating on both sides of the iron curtain, the German church has bridged the gap between east and west. To maintain his mental and moral integrity, the bishop has often had to take issue with the communist government of eastern Germany. He has become a symbol of resistance against the domination of men's souls by the state.

Plain talk

Never has Bishop Dibelius spoken more plainly than he did in Washington. One could almost hear the rumble of a coming battle between church and state in Germany.

"The totalitarian state can move in only one direction: that of tighter control," the bishop said. "For reasons of expediency it may grant freedom of action to the church for a time, but eventually it must either dominate the church or attempt to destroy it. My saying these things publicly may hasten the process. But whether I say them or not, the struggle for control will continue and sooner or later the crisis will come."

When asked how he dared to return to Berlin after voicing these convictions in the U.S., Dibelius replied that he had expressed the same views at home. "I state only the facts," he emphasized. "If they object to my charges, let them change the facts." It is nothing new to the bishop to live under the threat of reprisal. His opposition to the Nazi regime earned the same treatment from them.

The State Department was interested in what the bishop had to say. "Voice of America" cameras whirred as crowds of people approached the church to attend the service. After the address, Bishop Dibelius spoke briefly in German for films to be used in Germany.

Even before the bishop got back to Berlin the German newspapers were predicting that the Communists would penalize him for his American speeches. He would not be allowed to travel in the East Zone of Germany, they said.

Showdown?

Up to now, the East German government has avoided an open clash with the tough-minded bishop. Over 90 per cent of the people in the eastern zone are Protestants. While many of them are not active church members, the church represents to them the freedom of the individual conscience. An attack on the head of the church would be resisted.

The Communists have not been too sure of their own hold on the people. Bishop Dibelius estimates that not more than 5 per cent of Germans in the eastern zone are convinced Communists. "You can tell a German what to do," he said, "but you can't tell him what to think."

It looks now as though the bishop's boldness may precipitate a crisis. The Communist press has hurled ugly names at him and accused him of opposition to the state. Events may lie ahead which will write the name of Otto Dibelius large in the roster of heroes of the church.

—ROBERT E. VAN DEUSEN

Canadian Affairs

"WITNESSES" BEFORE COURT

AFTER LISTENING to debate for seven ays the Supreme Court of Canada has served judgment on whether Jehovah's Witnesses form a religious denomination ntitled to the same freedom as other enominations. The hearing concluded st before Christmas.

The specific case before the Court was at of Laurier Saumur who had been rested in Quebec City for distributing erature without a police permit. Coun- l for the Witnesses sought to prove at:

1. Jehovah's Witnesses form a re- gious denomination.
2. Saumur, as a result of his training, as a minister.
3. His manner of preaching through e distribution of pamphlets was lawful.

COUNSEL ARGUED that the Witnesses eld the church was originally designed a universal priesthood of believers, ithout provision for classes of clergy nd laity. Every Witness had a duty to e a preacher. As such they went from ouse to house to spread the gospel. nce people often did not have time to sten to an oral sermon, the preachers anded out tracts containing sermons.

While doing this about 800 Witnesses ad contravened a Quebec bylaw. The alidity of that bylaw was in question efore the Court.

An interesting point arose when the hief Justice asked if the Witnesses ould continue to disobey the bylaw ven if the Supreme Court upheld it. eply was that they probably would, and ount on public opinion to support their iew. Counsel quoted representatives of atholic, Anglican and Jewish faith as aying that they would disobey a civil w if it were contrary to divine law or interfered with freedom of religion.

The Chief Justice then retorted: "On this bench our religion is the religion of the law." Though he is himself a Roman Catholic, he continued: "I am not bound by any Roman Catholic contentions; I am here to rule on the law of the country." (Of the remaining eight justices, three are Roman Catholic, three Church of England, two Baptist.)

Counsel for the City of Quebec argued that the Witnesses were not a religion and so not entitled to any special consideration with respect to the bylaw in question. He quoted one of their own statements that the Witnesses do not constitute a religion. They describe religion as the cause of world destruction and as the invention of the devil.

"What can be more categorical than that?" asked the Chief Justice. "Here is an organization that is asking us to declare that it is a religious organization and in its own books it states that it is not a religion."

IT WAS ARGUED FURTHER that the bylaw was constitutional. It had nothing to do with freedom of worship or of the press. It was a police regulation prohibiting distribution in the streets. The acts of the Witnesses were incompatible with peace and order. They were confusing freedom of religion with freedom of the streets.

When questioned about their wish to be classed as a religion while their literature said they were not a religion, counsel for the Witnesses said they considered themselves Christians. They placed a different interpretation on religion from the ordinary dictionary meaning. In a narrow sense, they took religion to mean false belief.

—NORMAN BERNER

There's Still War in Germany

By OTTO DIBELIUS

Divided nation is battlefield in struggle between the We and the materialistic philosophy and culture of the Sovie

WITHIN THREE SHORT DECADES, Germany lost two great wars. The decisive fight, however, started when the last shot was fired, and when a nation of 70 million people learned what "unconditional" means today. Now for seven and one-half years the fight has been going on to decide whether Germany will become again an independent state, or whether it shall be divided into a small Western state closely connected with the Western Powers, and an even smaller Eastern state to fill up the line of Russian satellites, forming for Russia the stepping-stone for the conquest and infiltration of all Europe.

The development has passed through a number of stages. At first the four occupation powers ruled with a measure of harmony, through the Control Council. For Berlin there was a special Four-Power Status until March 20, 1948, when the Russian Marshal, Sokolowski, announced the end of this arrangement. From that time, Russia was to rule the East, carefully guarding her domain against contact with the West, while the West was to have a unified administration.

IN BERLIN the joint administration, which had existed from the beginning of the occupation period, was blown apart by Communist terrorism. Berlin was now divided into an East and West Sector. When East and West currencies were introduced, the split was complete.

Dr. Dibelius is the Lutheran bishop of the Eva gelical Church of Berlin-Brandenburg, Germa His diocese includes the city of Berlin and portion of the Russian-dominated East Zor This article is adapted from an address del ered at the General Assembly of the Natio Council of Churches of Christ at Denver, Col last month. Another article will appear in early issue.

RUSSIAN POLICY was aimed at drawi West Berlin also into its power. Wi approximately two million inhabitan West Berlin is located like an island the midst of the Red Sea, forming on t one hand a solid foothold for Weste politics and on the other a haven for a who want to escape from the Red tota itarianism of the East Zone. Not until t time West Berlin too falls into the hands, can the Russians feel their co quest of East Europe to be complete.

First, they attempted to cut off We Berlin from all imports from the Wes Naturally, West Berlin depends upon th West for its foodstuffs, its fuel, and th sale of its manufactured products. N large city can exist without a hinterlan

The Western Allies answered this e fort with the famous airlift. What no body dreamed possible was actuall achieved. For long months Berlin wa provided with all essentials for the sus tenance of her population through ai planes flying in and out without pause With pleasure we still remember the U.S commandant, General Lucius D. Cla We are indebted to his strong and ene

getic confidence and leadership. Finally, he Russians abandoned the blockade. Traffic between Berlin and the West returned to a semblance of normality.

But the Russians did not give up heir efforts. They went to work in reverse, attempting now to block Berlin rom the East. With several years of work they built a by-pass rail line around Berlin so that any train going from West to East no longer had to touch West Berlin. They also built a by-pass canal that ships coming down the Oder River and taking coal from Upper Silesia o the Elbe area, need no longer pass through West Berlin. The American broadcasting station RIAS is being jammed by a powerful sender in the Eastern zone. Travel from East to West and vice versa has been made almost impossible. People living in West Berlin are no longer permitted to work in East Berlin, though they may have had life-long jobs there . . .

It is the Soviets' intention to seal the East hermetically from any Western life. The people in the East must not know what goes on in the West. West Berlin shall die through isolation.

The blockade against the West, ended because of the success of the spectacular airlift, continues in an unspectacular way through harassing rail and truck transportation. New ordinances suddenly appear to hinder the normal flow of goods out of Berlin. The aim of this tactic is clear. Western buyers are discouraged from placing orders in Berlin for fear of uncertain deliveries. No orders—no work; no work—no wages.

Principal target of all these measures s West Berlin, for West Berlin is next n the Russian timetable. But Western *Germany* is also at stake, for the eventual goal of the Russians is to get the large industrial area of the Ruhr in their power. When they have this, then their rule over Europe is assured. To wage war is not Russia's intention—at least not yet—because they prefer the so-called cold war in which they are champions.

How do things now stand in this "cold war"?

Western Germany has begun to recover from the terrible losses of the last war, and to get on its own feet. This has been accomplished through diligent work, and through financial assistance from the United States.

The capital of the country has been almost completely destroyed through two currency reforms which we experienced during the past 25 years. Everything must be paid for from current income. Taxes are enormous. With taxes, one pound of coffee costs as much as $4.50. Coal costs five times as much as it did when I was young. It will take at least another 20 years to rebuild the ruined cities. The "German Miracle" is by no means as great as many people think.

And yet, the people of the West are privileged in comparison to those in the East. As in all totalitarian countries, the economy in the East is completely under state control. All factories, shops, and farms employing more than five workers have ben expropriated without consideration. Most proprietors have fled to the West, and their business was declared "property of the people." A great part of everything produced by the "peoples' own" businesses is then shipped to Russia as a reparation contribution.

Consequently, food is poor. A few years ago the situation seemed to improve. At present it is worse than ever. Meat, fat, and sugar are not available. Coffee, tea, and chocolate are unknown luxuries in the Soviet Zone. Clothing and

shoes are practically unavailable, and the little obtainable is of extremely poor quality.

THE ENTIRE ECONOMY operates on two different planes. The lower level concerns the items of daily necessity. These are sold at comparatively cheap prices, partly for coupons, partly unrationed. Everything else is sold only in government shops. There, prices are fixed by the state in such a way that between 50 and 80 per cent of the profit is taken by the state. The prices are five times, 10 times, 50 times the normal price. The price for coffee—one half dollar in normal times—$4 at present in Western Germany—is $6 in the East.

People with an average income cannot buy in these shops. Only those who have received premiums—perhaps because of excellence as faithful Communists, or over-fulfillment of the work quota—only such can buy here whatever they wish—provided what they want is available. For here it is the same as in all economies ruled by government. The shops are supplied today with this item, tomorrow with that; what is available, is available sometimes in large quantities; but what one really wants to get, is as scarce as hen's teeth.

A LITTLE STORY told in Russia is a good illustration. In Stalingrad the propaganda chief is briefing the workmen about the wonderful improvement in the living standard which each worker can now anticipate. "In five years we will have made so much progress that each worker can travel by rail; in 10 years each worker will have his own automobile; in 20 years each worker will have his own airplane."

Whereupon a simple workman asks for permission to speak. "Comrade Propaganda Chief, what shall I then do with an airplane?"

To what the propaganda chief replies "Don't be so stupid! Then when yo read in the newspaper, 'Matches will b on sale tomorrow at the People's Stor in Saratov,' you can hop into your plan fly quickly to Saratov and be the firs to stand in line for matches!"

Today in Eastern Germany propa ganda tells the people how wonderfu everything has become, much better tha in America where the people have to d slave labor and starve in the streets. I repeats this incessantly, counting on th fact that people who never hear and se anything else, will finally come to believ it. It adds a glamorous description o the future, intended to divert people' thinking from the fact that at presen they live under miserable conditions, an that their cities have not been rebuilt.

TO BE SURE, real progress has bee made in Berlin where the totalitaria state has concentrated all its availabl means. But I myself am always thinkin this way: It would be foolish to be im pressed by the few large-scale construc tion projects of a totalitarian state. I the entire income of a nation of 20 or o 200 million people is concentrated in on hand, then it is not difficult to set u somewhere huge industrial plants o enormous tenement blocks.

Such giant structures mean only tha in other places nothing is done; wherea the nature of private economy is to es tablish smaller plants divided mor equally throughout the country. Thi tactic of showmanship is familiar to u from the Nazi period. Hitler built th German automobile trunk-highways which are excellent; but Germany ha the poorest general roads of all civilize countries in the entire world.

Whoever is in a position to make com

BISHOP DIBELIUS (CENTER) AT WITTENBERG COLLEGE
With Dr. C. C. Stoughton and Dr. E. E. Flack

arisons, will know how poor present fe in the East Zone is. The only ones who are well off are the small group of onvinced Communists who are working s political functionaries, or where husand and wife, and, if possible, a grownp daughter too, are working in a facory. These people make more money oday than formerly, and in any case uch more than a pastor with univerity education can ever make in the East.

CONSEQUENTLY, an uninterrupted flow f people streams daily from the Soviet ast to the West. Efforts are made to iscourage them. Passports, which they eed in order to cross the borders beween East and West Germany, are reused to them. Those who cross the order illegally, run the risk of arrest. he only way still open is via Berlin.

Every day approximately 500 persons egister at the West Berlin refugee office. Since West Berlin cannot care for all these people, approximately 60 per cent of them are shipped to West Germany by air. It is not easy for West Germany to receive them, since one already finds many unemployed there. In addition, all these refugees arrive nearly destitute. They have to leave behind their furniture and property. One small suitcase is all that most refugees have. The money they bring with them is of no value at all. If all members of a family cannot flee, then the refugees must expect that serious reprisals will be enjoined on the relatives at home.

What is most oppressing to people in East Germany is not their physical need, great as it may be, especially when sickness occurs and no medicines are easily procurable. It is not difficult to be poor, when everybody else is poor. What causes the most serious oppression is the legal insecurity and the forcible propagation of the materialistic philosophy of life.

FLIGHT TO FREEDOM

By LILLIAN A. CHORD

An optimistic, resourceful DP girl brightened our home finding new hope and new opportunities in Americc

THE TAXI DRIVER dropped the pitiful rope-tied bundles at our curb and drove away, leaving Meery to guide her small son, Toivo, toward the house—the last steps of the long journey from the little Baltic country, Estonia, to Denver, Colorado. As they eagerly tripped up the steps to a refuge in this wonderful land, with its promise of a new life, there was no trace of the suffering they had endured—loss of country, home and dear ones, the escape through war-torn Europe and the five years in German DP camps!

THEIR ADVENT into our household was looked on with trepidation by the family —all except mother, whose years of illness had left her grabbing at any straw in her attempt to find a suitable companion and satisfactory household help.

Meery explained, with naive honesty, that she was no domestic—she could not cook—she was a salesgirl in her country. "She strong, she work hard, she learn, but when she speak our language she be salesgirl again."

Her frail appearance belied her strength, but her red hair, freckles and persistence assured us she had spunk and courage. Toivo sat on the davenport, sturdy, also red-haired and freckled. He behaved perfectly and offered the one word "Smokey" as he fondly gazed at our cocker spaniel. His mother spoke to him in rapid jabber, which we learned was a mixture of Estonian, Russian and German. We shared Toivo's ignorance by not recognizing a single word!

MOTHER WAS LONESOME that spring. Both children were in college and father's business kept him away. Meery devoted herself to mother, which with the house work and Toivo's care, meant endless work.

Two nights a week she attended English classes. Other evenings she sat by mother's bed, religiously plying knitting needles—crude, handmade, wooden affairs to which she clung tenaciously, rejecting all offers of new plastic ones—to rejuvenated strands of colorful yarn. After much poring over scribbled directions collected from fellow-refugees, sweaters for Toivo emerged. Boats, horses and intricate designs danced from her needles. As she knitted she talked about her country, illustrated by "picture our president," "our ooniversity," "Estonian paper"—a snapshot album "my frans"—all carefully wrapped and pridefully treasured during the long trip to America.

HER EXPERIENCES WERE told without rancor, pity or any desire for sympathy. She was very independent and wanted only the opportunity to earn her way. The Lutheran church had paid her passage to New York which she felt was a blessing to which members were entitled, and she had already repaid her fare from New York to Denver.

We heard of Russian atrocities—how her brother and father were killed fighting for Estonia. Her mother died from malnutrition and overwork in a German

ictory. Her husband had left the East erman Zone, occupied by the Russians, ithout a permit, to attend her mother's ineral. When he returned, the Russians illed him. Only she, Toivo and her sister irvived. The sister went to Canada to ork.

DIFFICULTIES HAD FACED Meery in the .S.A. In her ignorance she had conacted to stay for one year with a Denver mily, for $40 a month and a sparsely irnished room. This did not even buy ood and clothing. In desperation, irough newly found friends, she conicted the Lutheran minister in New ork, who had arranged her trip. He rote the local Lutheran church, arrangig that her fare from New York to enver be paid to her employer, obined her release and found her another osition.

Her new employer was bedridden and eeded a competent practical nurse and ousekeeper and Meery didn't "fit the ill." But Meery ran an ad through hich we found her.

We were charmed by her cheery smile nd optimism and soon saw America irough her eyes. Little Toivo was a arbon copy of his mother's thoughts, ctions and desire when in America to do s the Americans do.

We had trouble in understanding them. oivo played with neighborhood children nd learned faster than his 28-year-old nother, until he reached the point of reusing to make reply if she addressed im in Estonian.

MEERY WAS CONSCIENTIOUS in her on's care. Every evening he "swam" in he tub—the long denied luxury of soakig in plenty of hot water. Meanwhile Meery mended and explained the day's vents to him. "That boy say—what hean?" "That girl ask 'Where's papa? What mean?" (Papas were scarce in DP camps.)

Meery conjured aunts, uncles, and cousins to fill the gap. Then if Janet had a date Toivo would say, "Another ooncle cam see Chanet." If Johnny had a date "Ooncle Chonny is on outside." The next door neighbor was "Your sister." Meery settled for calling everyone "My fran."

When father teased Meery, as he frequently did, she would ponder, then inquire "Vas iss das? You make joke wif me?"

EATING WAS a problem as both preferred fried foods. Toivo surveyed a balanced meal and pouted, "I don't want kerruts. Give 'em to Boogs Bunny. That's horsemeat (it was hamburger). Give that Smokey. That's poison (parsley). Don't eat grass. Give corn to pony-horse."

Meery calmly filled the plate, ordered

ESTONIAN COWBOY
Smokey didn't want to be a horse

him to his room to stay until "you eat all that." We marveled at her discipline. Toivo quickly returned with an empty plate, no trace of resentment, flashed a cherubic grin and said, "See, Ooncle Chon, I eat all my dinner!"

THE FIRST WEEKS every cent went to repay the "chairch." We ransacked our wardrobes and appealed to friends for clothes. Both Meery and Toivo were appreciative and enthusiastic—"Danka, danka!"

Their first money went for cheap, dark pants for Toivo. He wanted to put them right on but Meery said, "No! For Sunday." They were always Toivo's "go-to-church pants."

Toivo never learned how to play with Smokey. He was a cowboy and Smokey his pony-horse. Repeated warnings were ignored. Smokey was long-suffering, but tying a rope around his neck and riding him was too much! He put two rows of teeth marks through the "go-to-church pants" and into the hide. Meery gave no sympathy. "I say 'No!' Stay 'way Smokey! He not learn!"

In warm weather the pair explored the City Park. We couldn't decide which was more fun—the going or the telling! Toivo didn't stop for breath as he excitedly told about riding the train, the pony-horses, eating popcorn, peanuts and ice cream, seeing bears and monkeys!

AS MEERY TOLD ABOUT taking Toivo to the movies we doubled up with laughter. "On boos (bus) Toivo talk so loud. All people hear, look and laugh. Toivo yelled to people, 'See my socks, holes—ma don't fix.'" In the theater a tussle with a vending machine brought an usher to help. He informed Meery car slugs weren't money. Innumerable trips "for drink," "for booby goom" (chewing gum), and to the lounge ended in Toivo's

MEERY
She was good company

getting lost and running up and down aisles shouting "I want my ema" (mother).

Both loved clothes. Each had one pair of old shoes. Toivo's new shoes came first. Then he refused to wear the "broke" ones. The next payday Meery went to "down" and proud as a peacock came home with two pair of red shoes—red sandals and red dress shoes! Then she bought a pink taffeta dress.

PRESENTABLE they went to "chairch." There Meery met a nice young man who, unfortunately, was hard of hearing. One evening he brought a box of candy which Meery hid from Toivo. He sneaked into the room, searching. When he pulled out the bottom dresser drawer and climbed on it to reach up high the dresser fell with a crash! Meery cut a sapling and went to work!

Meery's misunderstanding of English and the boy friend's deafness prevented

romance. Meery flared up because he dn't meet her, though we wondered if e got to the right place at the right ne. Father teased and finally Meery ve up. We surmised he had "stood her " once too often.

When an aunt visited us we had veral small dinner parties. Mother cauned Meery that we must put on party anners. She caught on quickly—one ening she served dinner in a neat black ess, with a stiffly starched white apron. ivo, who usually monopolized table nversation, was still as a mouse. After eery had brought dessert and coffee, e lad got the precious box of candy. ne by one he placed a stick chocolate fore each guest. "This for you."

We talked to Meery about security, aring she had severed her first year's ntract too soon. But she never lost her eerful, optimistic attitude. We advised r to get a social security number, exaining that the small tax we took from r pay was for the government and that e government held the money for her l age. Meery answered out of her atitude for all good things "Dot iss all ht. America need—I give!"

As Meery learned more English and t new clothes we noted restlessness. e talked of being a salesgirl—having a le white house—getting out to meet en. We knew one so attractive and such od company would eventually leave us. One morning she went to town and me back late. Dinner was ready. She emed excited and couldn't eat.

The following day a man phoned. ter frantic attempts to understand, eery beseeched mother to talk. It was factory position for Meery! She was start on Monday but was otherwise n-committal. We reminded her it was stomary to give notice, although we had no intention of forcing the issue. She shrugged, "My life!" It was a step nearer her goal of the little white house, and perhaps—a "papa."

On a gloomy Friday morning she took down the rope clothesline in the backyard, tied her meager possessions into bundles, and went to find a place to live. After several attempts she found a room.

We kept in touch with them through their new landlords and holiday greeting cards, but after one visit, when "ema" dragged away a screaming Toivo, we did not urge them to return. We felt, as Meery did, that it was better to make a clean break than to subject Toivo to another pathetic parting from his "relatives," friends, and Smokey.

Recently a letter came.

"Dear Folks:

"I am very sorry that I could cam to see you before we moved out from Denver. It cam so quick. Maybe you remember I had girl friend in U.S.A. Iss I find her. So she say to cam—that will be easier. Now it is three month we live here. It is nice down and we had meet nice people.

"Toivo is big boy and he go the kindergarden. Sometimes he remember der Oncle John and Aunt Lillian and a Smokey.

"With best wishes

"Meery and Toivo.

"P.S. Who had called me—are they any Estonians?"

They will always be in our hearts. When we say "Dot iss pretty!" or, "Dot iss nice!" Meery and her little Toivo are with us. We hope some day they'll find the little white dream house—and a "papa."

Church Life Was Primitive in 1953

By CATHERINE HERZEL

A woman pastor of the future studies the Lutheran church of our day with feelings of pity and dismay

PERHAPS I HAD BETTER introduce myself—I am Elizabeth Sanders, student at Gettysburg Seminary. I will graduate in June of 2053. I am now busy writing my thesis for the B.D. degree. It was quite a job to find a subject to write about, but finally I decided to write about the status of women in the Twentieth Century church—the Lutheran Church, that is.

The incident that brought about this decision was reading my great-grandmother's diary. Ours is an old house with an attic, and the collections of generations get stored under the eaves. Mother and I were doing a bit of housecleaning and rearranging in the attic, and I pulled out of a corner a wooden box containing old papers, some books, and a red leather notebook.

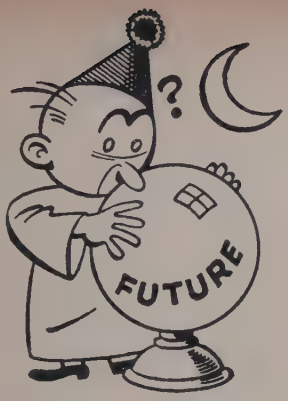
I began to read the notebook with something of the thrill that such a glance into the distant past brings. There were many interesting pages. But the sentence that left me gaping was dashed across the page in a hurried, angry scrawl: "Thank God—and I mean that quite reverently—that I have never felt called by Him to do full-time church work in the Lutheran Church!"

YOU WOULD have felt as I did—amazed, puzzled and interested. Why on earth would a woman say that? Especially if she was, as her diary indicated, devoted to the church. I kept mulling the matter over in my mind, and finally decided that to satisfy my persisting curiosity, I would have to find out what was like to be a Lutheran woman of century ago.

One hundred years ago the gre weakness of the church was that it ha succeeded in adjusting itself to the wor entirely too well. As you read centur old newspapers and magazines, you fin that people outside the church, who ha no real understanding of the mission an message of Christ, approved the churc It was useful! For a time the most com mendatory phrase was that Christianit was a bulwark against communism, a though the most they could say for Christianity that had outlived and ou grown Roman imperialism, feudal de potism, the anarchy of the dark ages, th tyranny of leaders like Napoleon an Hitler, was that it had value because might save them from the encroachmen of another transient evil.

There were other reasons Christianit was useful. It made children better be haved, kept them out of juvenile court brought worried people the most value prize of that era—peace of mind—an was more effective in some cases c mental disturbance than secular psychia try.

BUT SUCH LIMITED understandin might be expected from a world tha knew so little about the Christian faith More alarming was the complacency wit which the church itself met this con descending approval. Church peop sometimes seemed actually pleased t



now that the world found the church useful!

Even more dangerous was a gradual adjusting of the values of the church to those of the world. The group that started with 12 humble men gathered around Christ began to feel that no group was important unless it was large. Person-to-person contacts, the patient slow growth of the spirit, sank into the background except for an occasional polite bow of deference. The real work of the church, they seemed to say, was in raising money and adding members by drives with chairmen who made reports to other chairmen—the whole setup apparently closely patterned after sales organizations. Similarly, the ideal of success crept into the ministry. A man was successful in direct ratio to the size of his salary, the size of his church, and the number of committee meetings he attended.

ALL THIS WOULD have spelt disaster for the church, but for the saving grace that it was superficial. The real work of the church went on quietly underneath, with pastors teaching children and adults, with members reading their Bibles and worshiping together, with new members drawn by personal witness of Christians.

There were many pastors who faithfully served the parishes to which they were called with little thought of reward, men who were in important places through no striving of their own, and who kept their humility and devotion, men who went to prison for their faith in Asia and Europe.

I HAVE SKETCHED this history in order to give the background for interpreting the place of women in the Twentieth Century church. (What I have to say applies to the Lutheran Church. Many other Protestant denominations did accept women in the church organization and in the ministry on an equal plane with men.) One hundred years ago there was no such thing as ordination of women to the Lutheran ministry. I have searched old records for the reason for this, but have been unable to find any argument for it. There was prejudice and emotion involved, and the appeal was to tradition—which sounded strangely out of key in a generation which accepted rapid changes in social customs so easily.

The woman who felt herself called to Christian service had little place in the church. If her work was in the foreign mission field, she had status as a missionary and provision was made for her retirement. If she elected to become a deaconess, her membership in that group insured her security.

The contrast between the woman church worker of today and a century ago is illustrated by the fact that my own position and life plan would have been impossible then. In the first place, the seminaries of the church were almost totally training schools for men. If I had been allowed to study there, it would have been on different terms from the men, as I could never hope to fulfill my vocation in the ministry. If I did graduate from

a seminary, I might find a job in the church as a parish worker or director of religious education, but unless I had joined the diaconate in its restricted sense, I would have no status in the church, nothing to commemorate my entry into the church's work, no provision for my future security. I would be free-lance indeed, with the conditions of my job dependent on myself and the individual church I served—and the exigencies of economic conditions.

Contrast with that the plans I have made. After graduation and ordination I expect to spend two years in church work at some mission. Then I will marry Bill, who graduated last year. We feel that establishing a Christian home and raising Christian children is just as truly Christian work as the more formal part of my ministry. During those years I will continue to do church work on a volunteer basis, putting the needs of my home above all else. Then, when the demands of child-raising and home-making lighten, a larger share of my time will again be spent in the formal work of the church.

SUCH A PLAN was impossible for my great-grandmother. I do not know how our ancestors made this attitude toward women square with the Christian doctrine that there is neither male nor female but all are one in Christ. But I do wonder that practical considerations did not make them restudy their position. For in this period there were never enough ministers to do the work of the Kingdom as it should be done. And again, with that peculiar regard for size, it was the smallest and weakest churches that were most often without pastors.

Even if there had been women competent to serve churches, it seemed to be thought that a church was better off with no pastor than served by a woman. No did they develop any kind of lay supply adequate to the emergency needs. As a result, there are great rural areas and small towns where Lutheranism has died out, and probably will never be reborn, for we surrendered the communities to the sects. People to whom the sects made no appeal became completely secularized. A similar short-sightedness allowed the services of the small number of women who were trained in religious education to be limited almost exclusively to large and prosperous churches.

It is a commonplace with us that when a church or group of churches begins to lose ground, that is the time to redouble our efforts in providing the best possible ministry and extra help—much on the theory that it is the ill and ailing who need extra care and nourishment. Our ancestors either had an opposite view, or else had given the matter no thought, for a weak church received progressively less and less attention.

THE CRISIS WAS FIRST recognized when the supply of women workers became inadequate even for the limited services they were allowed to give. Then at last the church was stirred from its lethargy and the first movement was made toward consideration of the place of women in the church.

There are many questions for which I must find answers. My studies are just beginning. But already I begin to understand what my great-grandmother meant when she thanked God that He had not called her. Even across all these years that bitterness still hurts me. For truly I know of nothing that makes me thank God more than that He has called me to His ministry—and I thank Him, too, that the call did not come to me a century ago.

Missionaries to the Lutherans

y PAUL W. TRAVIS

Baptists and others have been vigorous in converting Scandinavian Lutherans whose church life seems to them to lack warmth

An Assembly of God church in tockholm has the largest Sunday at-ndance in Sweden—where 98 per cent f the people are Lutheran. The Lu-heran Church is, of course, the state hurch, and all other churches are for-ign, as Romanism is often considered n the United States.

They can be grouped in these general lasses: the "Full Gospel" churches such s the Pentecostals . . . non-Lutheran vangelical churches such as Methodist nd Baptist . . . sects like Mormonism, eventh Day Adventists, and Jehovah's Vitnesses. There are various others be-des.

In the 1870s two Swedes, converted o the Baptist faith in America, returned o their homeland and preached with per-uasive power. They attracted a follow-ng immediately. But their work was oosely organized so when the fervor and ovelty wore off it stopped growing.

In 1910 Pentecostalism was intro-uced into Scandinavia, and is still dy-amic and is typified by the church in tockholm called the Philadelphia hurch. The service there is virtually he same as in a "Full Gospel" church n America, with rythmic clapping of ands while singing, shouts of "Amen" uring prayer, and a long, dogmatic, ag-ressive sermon.

The pulpit in this church is 30 feet above the congregation and on the Sunday I attended was occupied by 20 deacons beside the pastor. Above this platform is a large choir and pipe organ. The soloist was one of Sweden's most popular singers, recently a convert. She sang with great feeling, one of the greatest spiritual messages I've ever heard. This church is 30 years old, and was founded by Leror Petrus, a former Baptist preacher.

Street preaching is a feature of non-Lutheran church life, and Philadelphia Church has several such services a week. One I observed was held on the steps of the 17th-century stock exchange building in the old part of Stockholm. Two hundred in the audience were attentive, though some drunks made nuisances of themselves. Drink is an increasing problem everywhere in Scandinavia.

Another open-air meeting I observed was in Bellevue Park in Stockholm. About 200 park-strollers stood or sat on the ground under the trees on a Sunday afternoon while the preacher spoke from a knoll.

In Norway I witnessed a street meeting held by people influenced by Stockholm's Philadelphia Church. Any street preacher can get a hearing in Scandinavia, not because of spiritual hunger, as in Greece or Japan, but because the people are curious. And they love music. However street preachers must expect more disrespect than in America.

Mr. Travis is a Baptist clergyman who traveled Scandinavian countries this past summer.

The Salvation Army leader in Stockholm told me: "We always get a good hearing. It's different from England, where I was last year." His party of 20, holding a meeting on the street in Stockholm were well groomed, with high-quality Army suits. Their 12-piece band was excellent. About 200 listened.

THERE SEEMS TO BE freedom of religion, and good relations between all of the churches of all groups. Mormons, Seventh Day Adventists, and Jehovah's Witnesses consider Scandinavia a mission field. In Norway on the square before Oslo's cathedral I attended a Mormon street meeting, with 50 other onlookers.

On the fringe of the crowd one of the young leaders told me: "We are from Salt Lake, doing our required two years two years of missionary work. My partner begins a meeting by setting up an easel and beginning to draw. The curious crowd gathers and he gradually moves into his talk on Mormonism."

BAPTISTS IN COPENHAGEN
Dr. Pedersen at left, the author at right

His partner had a large map of the U.S. on a flannel board. Salt Lake was magnified and circled with red.

Bethel Baptist Church in Stockholm has a grey limestone building with an auditorium for about 800. Inside, the glistening, varnished floors, pink calcimined walls with panels at the front trimmed in gold, the plain platform with its bare pulpit some 20 feet above the pews (an influence from the Lutheran churches) made just the right setting for a clean-cut, vigorous, precise service—but it was sloppy and spiritually dead for us 35 worshipers.

INCIDENTALLY, here's the danger in informal services—they are fine if there is genuine bubbling-over Spirit leadership but like dry bones without structure if the Spirit is weak. For this reason, the churches with centuries of experience, as the Lutheran, have a prescribed liturgy.

As I've done the world over, I called on the pastor of this Baptist church just before service. He reminded me of the way Anton Lang might look when ready to play his part at Oberammergau—with curled hair, long over the ears, and an actorish countenance.

"Do you have a letter of introduction?" he asked. When he learned I hadn't any, I was disregarded. Be sure to bring "letters" with you, especially to Sweden.

To be fair to the pastor, he had his hands full—with 30 young Baptists from Britain lined up to participate in the service. Also, the Swedes are not impressed by Americans—they have more cordial relations with the British.

The leader of the British was the Baptist Young People's director for England. He preached. First he congratulated the Swedes on their religious liberty, adding

CONGREGATION AT SWEDISH COUNTRY CHURCH
Group of American visitors is in the foreground

at Britain has it too. He went on to ıply that Baptists created religious free- ɔm and are the one denomination really ɛlieving the Bible. Then the young peo- e from Britain sang. There were three ɔys and 17 girls. There was excellent ɡan music, with two solos by a Swede.

BAPTISTS AND METHODISTS are more ıccessful in Denmark. They have cor- al relationships with the Lutherans. aptists in Denmark are trying an inter- ting experiment. All churches con- ibute to a common fund from which l pastors receive their salary. All re- ive pay according to a definite sched- e: a starting salary for seminarians, en a higher salary for the first three ars as pastor, finally an increase after) years. These salaries are tied to a st-of-living scale, increasing with each ree-point increase in the scale.

These churches emphasize the social spel—probably because there is great cial welfare consciousness in Scandinavia. Europe's leading Baptist is Dr. Bredahl Pedersen, pastor of Kobner Church in Copenhagen. He illustrated this social welfare consciousness in this statement he made to me:

"The church no longer is accepted as a matter of course. It will exist only as it satisfies the need of the people. Churches must work in all of life—so we are building a six-story community building."

I noticed in Scandinavia many churches have hostels or small hotels for travelers, as a service and not for profit. Oslo's Lutheran seminary rents dormitory rooms to travelers during the summer vacation at very reasonable prices.

DR. PEDERSEN directed the distribution of the postwar Danish Baptist Relief in Poland and East Germany. In directing his 30-man staff he traveled widely until 1950 and became acquainted with many church people from whom he now hears by letter regularly. He holds degrees

from Rochester University, a doctorate from Edinburgh, is president of Baptist Union of Denmark, also of Europe. He was knighted by the queen of Holland and was a participant in the ordination of Denmark's Lutheran bishop.

HERE'S A COMMENT I heard from pastors everywhere: "If you Americans knew how European Christians try hard to tolerate the many groups of so-called 'evangelists' who come over here from America to save us 'heathen,' especially the Youth for Christ!

"They breeze into town and call on us, begging us to send our people down to their hall so they'll have a crowd. They flit from city to city, spend more in expensive hotels and planes in six weeks than a native pastor has to live on for a year.

"And they have no message for Europe and are as helpless here as we might be in trying to minister to the spiritual needs of America. They have to speak through interpreters. It is simply a waste of the Lord's money."

Other churches in Scandinavia are: Roman Catholic, Christian Scientist, Quaker, Swedish Covenant, Church of England, Russian Orthodox.

Lutheran churches are supported by tax money and in a measure are state controlled. The church keeps records of births, and so forth, for the state. Many Lutherans believe the advantage of state support doesn't offset the disadvantage. The Lutheran church is revered by the people, but few go to church. Only 2 per cent attend church in Copenhagen. One pastor said: "More attend church in Moscow than here."

BUT CHRISTIAN YOUTH are on the march. One group of Christians in Stockholm formed a corporation and

YOUTH ON THE MARCH
Young people have campaign program

purchased an estate overlooking the Baltic. The stock is controlled by young people, with supervision from the church. Here they have retreats, conferences, rooms for vacations. Young people's societies take turns in staffing it.

I observed one day's program. It was conducted almost like such a program in America. We closed the day with a fireside service on the bluff overlooking the wooded islands. It was a balmy evening with a star-studded velvet sky. In the Nordic twilight I could see the many white sails gliding on the sound stretching out below.

As the fire leaped and crackled nervously, we began with choruses. Slowly the coming night dissolved the twilight. Three clusters of lights moved across the sound—steamers bound in and out from Stockholm, to Helsinki, Constantinople, New Orleans . . . ?

I glanced around. How quiet the pines —were they awed by the presence of the Holy Spirit?

Beggars Are at Our Door

By VIOLA L. SCOTT

Christian missions have a major task trying to raise living standards among British Guiana's hopeless and unhappy poor

DID A BEGGAR COME to your door this morning? Probably not. Perhaps you have *never* had a beggar come to your door, because begging is not a common practice in America.

In many countries of the world, however, begging is considered an honorable profession. There is no stigma attached to it. The beggar feels he is offering you a privilege of securing some heavenly reward in proportion to the alms you distribute.

We were introduced to this habitual begging in the West Indies en route to British Guiana. It seemed romantic to stand at the steamer rail tossing coins into the blue Caribbean for native boys who expertly dove for them from canoes and home-built crafts. It became less charming, though, when we found ourselves constantly pursued on land by natives who welcome the white tourists palms-up. Because we Americans believed that most people who could bring themselves to beg were in dire want, we found it almost impossible to refuse any request. We soon learned, however, that we could never take care of all who asked, even if our pockets were *filled* with money.

AFTER SETTLING in our home in New Amsterdam, we found ourselves steadily besieged by what seemed like an unending doorbell campaign. People came with a multitude of requests—for money, for children, for poverty certificates entitling the bearer to free medical attention, for "loans," for a pail of water, for an empty butter tin, for almost anything that was portable.

We soon found that "loan" was polite terminology for a "handout." We wanted to believe in the honesty of people who came, so if their story was reasonable enough, or pitiful enough, we weakened and gave them a small—very small—loan. If it was paid back, well and good; if not, it was a token of our belief in the Christian helping hand. As you have probably guessed, few "loans" were redeemed. One man repaid the loan, returned two weeks later for a slightly larger one, and has not been heard from since.

Not everyone is as clever, however. Many beggars return again and again with the same story. Perhaps they think that if the story was good for a "loan" once, it should be good twice. They remind me of the office boy whose grandmother dies annually and always during the baseball season.

Beggars line the main streets of the town, some occupying the same spot day after day. One cannot help but wonder if a useful occupation, no matter how little it paid, would not bring them a greater return than the few copper coins dropped into their outstretched palms.

Foreign mission emphasis during this Epiphany season will be on British Guiana, where the ULCA has a major outpost. This is one of several articles about that little-known South American land.

To PEOPLE who live in a prosperous nation, where widespread begging is nonexistent, it may be difficult to understand that sometimes begging is necessary. In a country where the average income is pitifully small—and where general poverty makes it difficult to provide proper care for the indigent—the halt, the lame, the blind, and the aged have no alternative but to beg.

Once a week New Amsterdam has Beggar Day. Each Saturday morning there is a steady stream of unfortunates passing our house bound for the church office where each receives a copper coin. Weak and uncertain of step, leaning on staffs or led by some young relative or friend, old and gnarled hands extend the hollowed half of a calabash shell, grateful for the single coin which they can add to the few more they may secure elsewhere.

ANSWERING OUR DOORBELL one morning, I found an aged blind woman (whom I have since found to be truly deserving of help). In a quavering, half-fearful voice, her hands tightly clasped to control their trembling, she begged me for "anything." Her need was so great that she did not pick and choose the kind of help she wanted. Never has the word "anything" held so much pathos. I gave her some clothing from one of the missionary boxes we receive occasionally, and a few coins. I did not stop to question *her* worthiness. I only knew that I could see, and she could not.

I would not have you think that British Guiana is populated by beggars whose chief desire is to bask in the sun while others toil to care for them. In the tropics it is easy to "let someone else do it." Yet there are those, who might have a right to this attitude, who insist on doing for themselves.

Are you ever shocked by reading from time to time the quotation "I complained that I had no shoes until I met a man who had no feet"? I met such a man in British Guiana one day.

He was not begging. Intent on his own business, he was walking along the street on the short, thick stumps of legs that were left to him after his limbs had been severed above the knees.

THERE ARE OTHERS, not so severely afflicted as he, who nevertheless have a difficult time living. In America, widows with children to support do not find the task easy. In British Guiana it is almost impossible—and yet these mothers must do it. In some instances, if the mother is unable to work, the government provides a small monthly amount to care for the entire family.

One young man—about 18 years of age—is almost blind, with twisted body and limbs. His family is cruel to him, and careless of his needs. He attends one of our churches regularly, though his family does its best to dissuade him.

In spite of his handicaps, he would like to care for himself. He has suggested that he could operate a sweet shop if someone would set him up in business. But the church cannot set a precedent of doing for one person what it cannot do for the hundreds of others who need as much or more help. No provision has been made by either a private or government agency to provide work for the partially disabled. The physically handicapped must lead a hopeless, unhappy life by the standards of a civilized world.

We are glad that our Lutheran Church is here with its seeing eye, feeling heart, and helping hand. The next time you give to missions, think of the blind and twisted boy—the helpless widow—the man without feet.

FIVE MAKE A FAMILY

LAST WORD

"WHERE'S MY NEW pencil case?" demanded Pete. "I put it right here on the table and it's gone. Somebody took it!"

"That's right," said Karen, "somebody did. YOU did."

"No, I didn't! I left it right there in plain sight so I could get it and not have to hunt. Just like mother told us to put our things out last night."

"It's in plain sight," agreed Karen.

"In your hand!" shrieked Susie in glee.

THE BICKERING and teasing was good natured but noisy and I wondered whether these were the same children who had been praying so quietly and—apparently—devoutly a few minutes ago. Sometimes I wonder whether our family prayers really mean anything to them. Then I remember what Pastor Ittel said when I voiced the question to him. "Rome wasn't built in a day, you know. It takes a lifetime of prayer to show the real fruits of the Spirit."

Pete, looking a bit dashed but not waiting around to let his sisters gloat, was on his way with a hasty, "So long, Mom."

"Will you button my snow-suit buttons, like a dear sweet mother?" coaxed Susie.

"Well," I laughed, "you're a lazy little wretch, but since you ask me so sweetly I guess I'll have to."

"Wait for me, Karen. Don't go without me!"

"Then hold still so mother can fix you. How's she going to fix your snow-suit if you wiggle like a worm? But if I wait you've got to walk sensibly and not play you're shooting everybody we meet!"

SUSIE PULLED my head down so she could whisper. "She doesn't know I can't shoot. I'm a worm. She just said so!"

"Well, if you're going to whisper and giggle with mother, I'm leaving." Karen made for the door.

"There we are!" I gave a flip to the last snap. "On your way, young ladies. And be the kind of girls I'm proud of. O.K.?"

They looked back to smile and I got one of those happy surges of thankfulness that starts at your toes.

AND NOW for the house. We'd been celebrating the new year for several days, but my new year really starts the day I get the children off to school and get my family running on some semblance of routine once more. I could hardly wait to finish the breakfast dishes and start laying about me with vacuum cleaner and dustcloth.

The downstairs would have to wait till we took down the Christmas tree, of course. Our Epiphany celebration last year was such a success the whole family wanted to repeat it. Even Dan thought it was a grand idea.

From the kitchen window I saw Claire Mawson at her dining-room window. Funny how easily I've fallen into the habit of looking for signs of life next door after years of almost forgetting there was anyone living there. She hasn't been

over since the incident of the children's playing Santa Claus, complete with soapsuds beards. However we walked home from church together yesterday and had a good laugh about the scrapes children can get into quite innocently. Apparently both Chuck and Marilyn have had their moments!

I WAS PLEASED to see that the young folks at the church seem to have taken to the Mawson youngsters. You never know how teen-agers are going to act. Sometimes Nancy and Frances and that crowd can be as friendly and cordial as anyone could wish. Another time, something no adult can understand will put them off and they'll freeze up as though they were moulded out of ice.

Upstairs the place was a shambles. Of course, Dan says I always say that when there's a pin out of place, but he's exaggerating.

There's something stimulating about cleaning a place that really needs it. I found myself singing as I worked. I was just thinking in a bit of surprise how well the dust cloth Karen gave me for Christmas does the job, when the phone rang.

" 'Morning," burbled Eloise Clinefoos. "I'm calling for the pastor to check on the people who promised to go to the Leadership Training School. He was afraid they might have forgotten."

"And he's so right! When does it start? Next week?"

"This week. You know, new broom. Start the new year right. All those things."

"But Eloise! You should see my house!"

"That's so true, of course. I forget all children aren't like my Weesie. Honestly, Connie, you wouldn't believe what a little housekeeper she is! She was so cute opening her Christmas gifts. As she unwrapped each one, she carefully folded the paper before she opened the next gift. She is going to be a wonderful wife for someone some day!"

PROBABLY DRIVE the poor man crazy, was my private thought. But I wasn't going to let Eloise think my children were so untidy it would take me all week to clean up after them. I put a bit of a lilt in my voice as I said, "Oh, well, mine aren't quite as bad as they're painted. I'll have everything under control by the time the school starts."

"That's grand. Now the other thing the pastor wants me to find out is which course you're taking. The committee needs to know about the size of the classes so that they can assign rooms. He thought you'd be taking either the children's methods course or evangelism."

"If he thinks that's what I need, I suppose I can take one of them. What I'd really like would be the straight Bible course. Sometimes I feel downright illiterate."

"So do I. But I'm taking evangelism because he wants me to. I'll put you down for that too, shall I?"

"We-e-ell," I hesitated while my mind darted around like a mouse in a maze. "I think perhaps I'd better take the methods course. It will help me in vacation school. And those courses are such a help with one's own children."

"That's true. I guess you really had better take that one."

As I turned from the phone, I laughed out loud to think how I let her silly bragging get under my skin. Besides, if I wanted to figure up the score, she probably was one up on me. She'd persuaded me to attend, but I'd evened up by taking a different course. Still, there was no denying that she, not I, had had the last word.

Personal Problem Clinic

Sulking husband

QUESTION: My husband is the world's most stubborn man—I think. He gets insulted about things so small that I am unaware of them, such as having a different opinion. He works for a large oil company, and I have learned that he is just as stubborn there.

I have mentioned to him when he is in a huff that a man and his wife should be able to agree and disagree, and talks things over pleasantly. But just as soon as I disagree he stops speaking, and there is no chance to talk anything over. I try not to differ with Rob, but sometimes I do. Then he won't speak to me or the children for a week, answers no questions, but just eats, sleeps, and does annoying things.

The children—three of them—don't pay much attention to his antics. They say, "He's speechless again." He seems to hate everything about us. I then just try to be kind and go on as if nothing were wrong. I am greatly embarrassed if we get company when he is in a pout, for he sulks in spite of them.

Am I doing anything wrong? Sometimes I have wondered whether I should go into a huff too while he's having a spell, or after he has come out of it, and thus let him see and feel how it is. I know a Christian should not do that, but if it would help I'd try it. Would it be worth a try?

REPLY: 1) Examine yourself to make certain that you are not by word, deed, or manner irritating Bob. Eliminate any negative trait you may discover. You could even ask him to point out negative characteristics. Such deference might call forth a new and better type of response.

2) Pray for marital harmony, ask for the necessary grace to work for it effectively, and request a responsive attitude on the part of your husband.

3) Have a friendly, candid, calm talk with Rob when you are both in good humor, and tell him of your love for him and your interest in his happiness. Try to reach an understanding that you will each endeavor to avoid annoying the other, that neither will sulk, and that both will try to create a happy family situation.

4) In case you cannot together achieve a solution of the problem enlist the help of one or more highly regarded men to talk it over with Rob with a view to motivating him to a more Christian and agreeable mode of behavior under small and large annoyances.

Adults and youth

QUESTION: I am 18 years old. I am disappointed at the way some adults find fault with young people. Some say they dislike the ways of youth and think all young people are on the way to perdition. What don't they like about us?

REPLY: Adults, like young people, are of many kinds. Some have a fine understanding of youth, and are sympathetic toward them, while others see little good in them. There are all sorts of gradations in between. A similar statement may be made about young people.

A famous educator some years ago listed the youthful traits which some older people condemn, thus: "craze for excitement, immersion in the external and superficial, lack of reverence and respect, disregard for reasonable restraints in conduct and for reasonable reticence in speech, conformity to mass sentiment—going with the crowd, lack of individuality, living merely in the present, and general purposelessness . . . Dawdling is general, and the most absorbing occupations are recreation and athletics."

Some young people are marked by some of these qualities, others have a different set of interests and activities. Adults need better to understand youth and to see life through younger eyes, whereas youth need to examine themselves, appraise their own interests, speech, and actions with a view to the present and the future, and in the light of Christian ideals.

—EARL S. RUDISILL

Something Must Be Done

Citizens of the World. By Stringfellow Barr. Doubleday & Co. 285 pages. $3.

Stringfellow Barr's *Citizens of the World,* criticizing the present foreign policy, appeared just before the American people went to the polls and elected Dwight D. Eisenhower as president. Whether Mr. Barr—an internationalist—will find the foreign policy of Mr. Eisenhower and the new secretary of state, Foster Dulles, to his liking is doubtful.

Christians cannot help but be shocked at startling figures Mr. Barr cites on the suffering peoples of Asia, nor by the fact that two-thirds of the two and one-quarter billion human beings are hungry and sick and illiterate. But whether they would feel that an international development authority—a world-wide TVA to raise the living standard of the underdeveloped countries of the world—would be the answer is questionable. This would be especially true if, as in Korea, the burden of such a vast project and the billions of dollars necessary to implement such a program, had to come from the American taxpayer. Doubtful also is whether the American people feel, as Mr. Barr advocates, that this country must join in the world revolution which the author feels to be inevitable.

Certainly the proposal Mr. Barr advances deserves study by thinking Americans. Many will agree that unless something similar is done war may be inevitable. His plan may be our last best hope for peace—a purchased peace, carrying with it a gamble on providing the necessities of life for most of mankind or arming ourselves to the teeth for the defense of western civilization.

Mr. Barr has given us an honest appraisal of the alternatives confronting our nation. Mr. Eisenhower and Mr. Dulles soon will be face to face with these problems.

CHARLES C. HUSHAW

Glendale, Calif.

Religion in School

Our Public Schools—Christian or Secular. By Renwick Harper Martin. National Reform Association. 152 pages. $2.

Among urgent problems of America is whether there shall be instruction in religion in public schools. Steadily advancing secularism of the schools is part of the cause of advancing secularism of the whole of life.

Dr. Martin argues vigorously for "nonsectarian" Christian instruction in public schools. He thinks reading of the Bible, prayer, and various forms of indirect religious training are essential and can be part of public-school life. He is against parochial schools, released time, and other answers to the question of the religious instruction of youth. His brief book contains much data on how the schools became secularized, various court decisions bearing on the problem, opinions of great American leaders, and a strenuous attack on the U.S. Supreme Court decision in the McCollum case.

For a primer on an important problem, the book is useful. The point at which it is most open to question is its assurance that there can be a satisfying Christian culture, promoted in public schools, which is sharply divorced from the distinctive teachings of each of the churches.

Time for Pentecost

You and the Holy Spirit. By Stuart R. Oglesby. John Knox. 112 pages. $1.50.

The order of the persons in the title of this book is not any discredit to the Holy Spirit. Rather, it indicates the approach of the writer who attempts to set forth the work of the third person of the Trinity from the standpoint of the needs and the problems of the ordinary Christian. This is not a definitive work on the doctrine of the Holy Spirit, but a practical volume in simple language about a neglected field in

order to help church members.

The author, an Atlanta Presbyterian pastor, has couched his work in the finest evangelical spirit. His volume is thoroughly documented from Scripture, well organized by chapters and sub-headings, and lucidly written. It may not kindle the reader with the vision of his lifetime (being somewhat pedestrian in spots), but it covers the ground well and brings to the reader a fresh appreciation of the Spirit.

This book describes Pentecost as the birthday of the Holy Spirit and parallels it with Christmas, the birthday of our Lord.

Suggested uses for this book are as a basis for an adult study-group discussion or as a little book in laymen's language which a pastor could lend to a church member confused about the Spirit.

This work ends with a quotation from John M. Versteeg: "With the shock of a revelation it has come home to many (in our day) that God is not withholding Pentecosts, but that we are withstanding them." If this book would reach many hands and many hearts, Pentecost would have a richer fulfillment reaching down into this generation that is so ignorant of the Spirit's mighty blessing.

Pittsburgh ROBERT W. STACKEL

British Theologian

P. T. Forsyth: Prophet for Today. By Robert McAfee Brown. Westminster. 191 pages. $3.50.

To read this book is to have a key to theology put in one's hands. It matters little what problem is confronted—the debate between liberalism and orthodoxy, the relationship of the Word to the world, the distinction between Gospel and culture, the relative authority of the church, the Bible and experience, the basis of ethics, the meaning of history, the function of the church—the same doctrine-key is turned in the same way and the lock yields.

To some literary spirits such a repetition will be condemned—and to some theologians it will be frowned upon as an oversimplification. It will be recalled that the atonement and the incarnation and other specific doctrines have been similarly used. And there are those too, with a sincerity in their criticism, who will stoutly maintain that any attempt to reconcile opposing views must invariably end in a weak and flaccid compromise.

In spite of these natural responses, however, the thinking of Forsyth (1848-1921) is clear, intelligible, and provocative. A thoughtful reader will inevitably be enriched in his conception of grace even if he will not be automatically convinced concerning its centrality.

Forsyth himself, an eminent Congregational preacher in England, "is not a theological freak or a resurrected 'has-been.'" Nor is he, as Robert Brown supposes, "a prophet of a new era." He is rather a seer who deals deeply with ultimate matters—the basic concerns of every generation.

Mr. Brown shows considerable skill in piecing together the many teachings from the prolific pen of Forsyth, and in providing a setting for direct quotes gives the reader an analytical background quite as valuable as Forsyth's interpretations.

Philadelphia ROBERT D. HERSHEY

Book Brevities

Lord of All Life. By A. Ian Burnett. Rinehart. 205 pages. $2.50.

These are quiet, thoughtful sermons about our Lord. One is about his birth, and there are others about his hands, feet, face, garments, and about the way he took through his earthly life and to the cross. There are triumphant sermons about the resurrection and the life everlasting.

Great Missionaries to India. By J. Theodore Mueller. Zondervan. 186 pages. $2.

As a straight forward, factual outline of Protestant mission work in India, this is a useful volume. The great men are here: William Carey, Henry Martyn, John Scudder, including the great Lutherans who are sometimes neglected in such books—Ziegenbalg, Schwartz, Heyer, and others. Sketches of each missionary are necessarily brief, but the book has good background information for this phase of the church's history.

OVERSEAS

DENMARK: Copenhagen. December 7.—ALFRED JOERGENSEN, a pioneer in international Lutheran co-operation, recently was given a testimonial from the executive committee of the Lutheran World Federation. This was conveyed by Dr. Carl Lund-Quist, executive secretary, who visited Copenhagen. The testimonial was signed by Dr. Hanns Lilje, president of the Federation. Dr. Joergensen retired from the executive committee on account of advanced age. Prof. Regin Prenter of Aarhus has been chosen to fill the vacancy on the committee. Sister Eva Lyngby, matron of the St. Luke's Foundation, was elected as the first woman to serve on the executive committee of the Federation.

The Danish Israel-Mission Society, which has for some time contemplated work among the 36,000 Jews in Algiers, is sending the Rev. K. Liepelt and family to commence the work. Pastor Liepelt was commissioned Sept. 26.

A church service for children was recently transmitted by radio. This was provided through the office of Mr. Biering-Soerensen, pastor of the Thanksgiving Church in Copenhagen, who also is a pioneer in Sunday school work.

The Salvation Army in Denmark has celebrated the fortieth anniversary of service to the needy. As an anniversary project a shelter for the homeless is planned. Ground has been given by the community of Copenhagen. It is hoped that money can be raised to build.

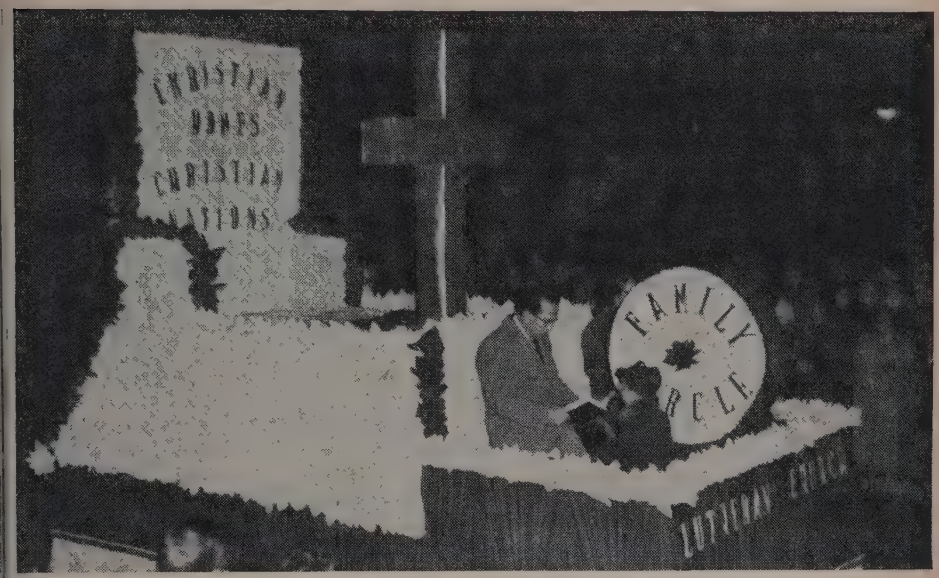
H. K. Sandholdt, a teacher, challenges the argument that people cannot afford to buy new hymnals at this time and therefore the old ones must do. He estimates that a new hymnal will cost from six to eight kroner, a sum which he considers payable by every one. He figures that the average person spends 200 kroner annually for such items as candy, tobacco, and liquor. The cost of a new hymnal would represent 4 per cent of this amount. Considering that a book can be used for about 10 years, the cost is indeed not prohibitive. (In most European congregations the members buy their own hymnals and bring them to church each week.)

The Santal Mission in India is faced with a large indebtedness due to failure of the tea-harvest to supply needed income.

The organization sponsoring Danish Churches in Foreign Countries at a recent executive meeting decided to call N. M. Larsen, Rubjerg, to serve as pastor to the Danish minority of about 4,000 people on Sylt, a German island in the North Sea. A staff of 12 teachers serve in three schools having an enrollment of about 400 pupils.

It is estimated that about 700,000 Danes and people of Danish descent live in diverse places of this globe. Through the DKU (Danish Church in Foreign Countries) the mother-church is seeking to minister to as many as possible. Fifty pastors, serving in Argentina, Brazil, Australia, Canada, and South Sleswig, are salaried or partly salaried by this organization, according to a report by the president, Bishop C. W. Noack. Calls are on hand for five or six additional pastors; one is requested by a group of from 8,000 to 9,000 Danes residing in Goeteborg, Sweden, and one is requested by Danes residing in Berlin. Further requests have come from Tandil in Argentina and from Ontario in Canada. The DKU has a budget of 1,200,000 kroner, which largely comes from gifts.

—CHRISTIAN PRESS BUREAU



LUTHERAN FLOAT. Members of Trinity Church, Circleville, Ohio, constructed this "Family Circle" float for the early fall Pumpkin Show Parade. The float, which put the Family Circle under the shadow of the Cross, attracted widespread attention and favorable comment

OHIO:

Mansfield Mission Organized; Cincinnati Cornerstone Laid

COLUMBUS—A climax to six months of development work, and a prelude to years of growth were celebrated Dec. 7, when St. Timothy congregation of Mansfield was organized. Located just to the northeast of Mansfield, the new mission will serve a steadily growing area developing along U.S. routes 42 and 30.

Pastor Stephen P. Wise, mission developer, has been on the field since June.

One hundred twenty-nine persons were present at the organization service. Fifty-eight adults became charter members of the new congregation.

At present the congregation worships and holds Sunday school in the Lincoln Heights Elementary School, with an average attendance at the latter of over 75.

ANTI-FREEZE in the mortar, and hats and coats on the worshipers, was the order of the day on Nov. 30, when members of Roselawn Church, Cincinnati, laid the cornerstone for a new church building.

Pastor Robert F. Berger, who conducted the first service of the group just eight years ago and who has been pastor ever since, laid the cornerstone with the assistance of Dr. George W. Miley, president of synod, and the Rev. Albert H. Buhl, mission superintendent. Each person present received a souvenir trowel and assisted in spreading a small portion of the rapidly stiffening mortar on the cornerstone.

The new building, to cost approximately $115,000, will provide worship and educational room for church and Sunday school. The congregation is being assisted in the financing by the Board of Home Missions of the Synod of Ohio and the Board of American Missions. Completion of the building is expected in early summer.

E. RUDOLPH WALBORN

LUTHERAN TWINS, FOUR SETS OF 'EM! In a congregation of 242 baptized members, St. James' Church, Sumter, S. C., reports four sets of twins! They include: Agnes and Sally Pritchard on the front row; back row, left to right: Perry and Peggy Moses, Dotty and Edna Suber, Patricia and Bernard Hallman. All are active young people in congregation!

SOUTH CAROLINA:

Services Begun in Barnwell; Deaconess Itinerary Planned

COLUMBIA—Dec. 7 marked the beginning of regular Lutheran services at Barnwell. More than 40 persons attended. Dr. Carl B. Caughman of Orangeburg preached. The field has been visited a number of times by Dr. Caughman, Dr. Karl W. Kinard, president of the synod, and the Rev. Richard Hollinger. The services are being held in the Episcopal church, through the kindness of the rector and vestry.

This month and next Sister Josephine Gouker will be on the territory of synod visiting congregations in the interest of the deaconess work program. An itinerary is being arranged by the synodical committee, the Rev. E. K. Counts, chairman. Such a program will give the church a better understanding and appreciation of the deaconess cause.

THE FIRST SERVICE in the church building for Immanuel Church, Greenwood, was held Dec. 14. Pastor M. R. Wingard, who has served the congregation so faithfully for many years, was unable to attend due to a heart attack suffered the first of November. The sermon was by President Kinard of the synod. Services for dedication of the building will be held later.

THE PRESIDENT of synod shared Thanksgiving services with a number of congregations and groups this year. On Thanksgiving eve Dr. Kinard spoke at a combined Thanksgiving and thank-offering service at Resurrection Church, Columbia; at the Thanksgiving service at Good Shepherd Church, Columbia; at the thank-offering service, Incarnation Church, Columbia; and at St. John's, Walhalla (Nov. 16), he highlighted the Hannover Assembly of the Lutheran World Federation.

PASTORS INSTALLED during the past month include: the REV. WALTER A. SIGMON, at Mt. Calvary Church, Johnston; DR. H. BRENT SCHAEFFER, at Wittenberg, Leesville; the REV. PAUL G. MCCULLOUGH, at Mt. Pleasant, Saluda.

ON NOV. 30 members of St. Timothy's Church, Camden, broke ground for their first real church home. Participating were the Rev. J. Shelton Moose, board missionary; the Rev. B. L. Kilgo of the local

SOUTH CAROLINA . . .

Methodist church (the congregation has been worshiping in a chapel at the Methodist church since the time of organization), and Dr. Kinard.

PINE GROVE CHURCH, Lone Star, was dedicated Nov. 9 by the Rev. Edwin Zeigler and the president of synod.

DEC. 14 marked the date for dedication of another church, Trinity, Saluda. The Rev. J. A. Shealy, supply pastor, together with Dr. F. W. Brandt and the Rev. J. Virgil Addy, and the president of synod participated.

DR. CHARLES J. SHEALY, SR., resigned from St. John's Church, Spartanburg, to accept a call to the Ebenezer Parish, Rincon, Ga., effective Jan. 1.

THE REV. E. H. SECKINGER resigned from the Pelion Parish, to retire at his home near Springfield, Ga., effective Jan. 1.

THE REV. C. J. RICE resigned the Bethelden Parish, Newberry, to accept a call to Christ English Church, Cullman, Ala. He began his new work on Jan. 1.

THE REV. VIRGIL A. CAMERON of Marietta, Ga., who accepted a call to Bethel Church, White Rock, assumed his new duties on Jan. 1.

THE REV. W. B. SCHAEFFER, board missionary with the Board of American Missions, organizer of Holy Trinity Church, North Augusta, S. C., has resigned from the board to become regular pastor in this mission congregation.

HOLY TRINITY CHURCH, Anderson, recently issued a report indicating the growth of this congregation since its beginning in 1936. Then there were 30 confirmed members, now the active resident confirmed membership totals 259. The first year the current expenses amounted to $363, unusual expenses $1,500, benevolences $20. At the end of 1951 current expenses were $6,084, unusual expenses $7,223, benevolences $2,688, no indebtedness. The Sunday school first had 18 members, the enrollment now totals 261. The Rev. Alton Clark has been pastor since the congregation was organized. During the years a church was built, a par-

COMPARISON

story of the week

FRED WARING and His Pennsylvanians are known across North America as one of the foremost choral groups in the U.S.

The group has appeared just about everywhere . . . annually, they sing for over 100,000 in Philadelphia Municipal Stadium for the Philadelphia "Inquirer's" Musical Festival, they've done concerts in all the major cities and toured vaudeville circuits in myriad one-night stands.

The group sings every type music . . . and well! The deep feeling of the Southern Negro spirituals, the gay frolicking lyrics of a Broadway hit and the somber tones of "Eine Feste Berg" all have evoked critical praise. Ringwald and other Waring arrangers have helped build the Waring radio-television shows (Sunday nights, CBS) into one of the big Hooper raters.

REMINISCING during the December 21st telecast, Emcee Waring was recounting some of the experiences he had while a young member of the Methodist Sunday school in Tyrone, Pa., years ago.

Millions of TViewers heard him recall how he had gone back home on Christmas flush in the success of a nationwide concert tour of his Pennsylvanians. Attending one of the Christmas exercises put on in his home church he had sat patiently through the long poems, the slightly-off-key carols and the Christmas pageant.

His mother, feeling she'd better say something to get her Fred's feet back on the ground had said wryly:

"You know, Son!" she'd begun. "I like the pretty music you and your Pennsylvanians sing . . . and you do it well! At Christmas time, there are few choruses I'd rather hear.

"But sometimes I think that the carols sung by our little Methodist Sunday school reach a little closer to heaven than all the grand music of the Pennsylvanians!"

—DICK SUTCLIFFE

SOUTH CAROLINA . . .

sonage erected, a Sunday school building constructed, and recently additional property purchased.

Thanksgiving call for clothing to be given for Lutheran World Relief appears to have been successful. One of the main collection centers was Columbia. Howard A. Nilson, of the Nilson Transfer Co., again used one of his large moving vans to haul the clothing to the Pennsylvania collection center for shipment. This was done without charge for transportation.

WITTENBERG CHURCH, Leesville, reports the collection of 17 cartons of good used clothing for Lutheran World Relief. This congregation also showed interest in the cause of Lutheran World Action; with a minimum quota of $180 the first report was a total of $226, with more to be received. Miss Lois McCartha, a member of the congregation, attended the Lutheran World Federation meeting in Hannover last summer. She visited a number of relief centers and saw Lutheran World Action at work first hand.

CONGREGATIONS in South Carolina, where pastors or some lay member attended the Lutheran World Federation meeting last summer, had little difficulty in exceeding their minimum quotas for Lutheran World Action. Other congregations of the synod were also stimulated into greater interest and larger response because persons in neighboring parishes attended the Federation meeting. Congregations and groups which made it possible for their pastor to attend have already found it has been a good investment.

WYNNE C. BOLIEK

MIDWEST SYNOD:

Winside Sees Wolff Off

MEMBERS of Trinity Church, Winside, Nebr., were both sad and happy over the resignation of their pastor, the Rev. Wallace J. Wolff. At the farewell service for the pastor and his family, Elmer Monk, secretary of the congregation, told them: "We are sad because we are losing a beloved pastor and his family; glad, because we know that our loss is gain for the foreign mission field in British Guiana.

Pastor Wolff, his wife and three children left New York by plane for the mission field Dec. 6. This is the second missionary who returned to British Guiana for a second term. The first was Elaine Wagner (Hooper, Nebr.). The third will be the Rev. Paul Hansen, Lincoln, who will return with his family in February. Both Miss Wagner and Pastor Hansen are members of the Midwest Synod.

MORE THAN 500 PERSONS attended the service of dedication for the new Lutheran Student Center at the University of Nebraska on Nov. 2. The Rev. Donald R. Heiges, Chicago, executive secretary of the Division of Student Service of the NLC, gave the dedicatory address. The Rev. Alvin Peterson, pastor to Lutheran students, officiated. The Rev. Werner Welchert represented synod. Cost of the building, $125,000, is being met by funds from the National Lutheran Council, and participating Lutheran church groups in Nebraska.

ST. JOHN'S, Lanham, Nebr., dedicated its new parsonage Reformation Sunday. Pastors Werner Welchert and Lorin J. Wolff preached. About $2,500 of donated labor went into the construction of the parsonage.

THE 50TH anniversary of St. John's, Norfolk, was observed recently.

CARL GROTHEN, treasurer of synod, reported that on Nov. 10 synod had reached 102 per cent of its LWA goal. Only 59.1 per cent of the apportionment goal had been sent to the treasurer.

SEVEN CARLOADS of clothing for Lutheran World Relief were shipped out of Omaha at Thanksgiving time. The appeal was spearheaded by "The Lutheran Men of Omaha," which includes laymen of the Missouri Synod. Congregations in most sections of Nebraska organized locally in getting trucks to haul the clothing to Omaha. Trucks came over 200 miles!

LORIN J. WOLFF

What Shall We Say to Youth ?

TOMORROW IS YOURS

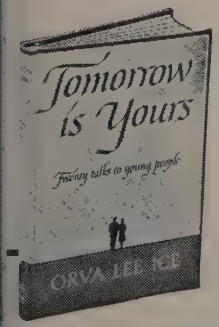
Twenty Talks to Young People

by Orva Lee Ice

Here are twenty brief talks to youth vitally applicable to present-day living, and rich in illustration, incident, and quotation.

In *TOMORROW IS YOURS* Dr. Ice speaks to young people in language they will understand and remember. He stresses the importance of setting goals and working to attain them. He challenges youth to consider and choose the Christian life. He shows that Christian living is not only reasonable but desirable—for it provides a faith worth living by, a mission worth living for, a self worth living with.

For every speaker, writer, preacher, and teacher—these rewarding talks offer something worthwhile to say to young people. Simple, pointed, and adaptable for many uses, they provide a source of interesting, unforgettable lessons in living."



TOMORROW IS YOURS

Orva Lee Ice

$2

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by Alice A. Bays

These thirty-three worship services speak directly and helpfully to young people everywhere—offering them wise counsel in planning their lives and dependable guidance in becoming mature Christian citizens.

Each service is built around a central theme and is completely planned. Enriched by carefully selected prayers, hymns, poems, and stories, each sheds new light on some problem young people face today.

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WORSHIP SERVICES for LIFE PLANNING

Alice A. Bays

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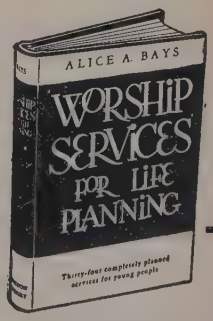

Published January 5 by Abingdon-Cokesbury Press

YOUR LUTHERAN BOOKSTORE

The Lutheran, January 7

HUSBAND-WIFE TEAM. Midland College Senior Hugh Hansen, counting on graduating this spring, gets study help from wife Verla, who works as a secretary while waiting for her husband to complete his education. They're living in a Quonset apartment on campus

FOOTBALL SCRAPBOOK. Midland footbal star Gordon Gentzler and wife Beverly chec latest addition to his football scrapbook. Be works in Fremont office in order to supplemen family budget. Gordon, a physical educatio major, plans on coaching following graduatio

NEBRASKA:

Midland College Students Prove Marriage, College DO Mix!

FREMONT—Those who say marriage and college don't mix wouldn't find much to support their argument at Midland College. At Midland more than 10 per cen of the students are married. And they all say studying goes well with housekeeping and raising a family. And grades bear out their contention. Marks of the married students are generally on a level with, or higher than, those of unmarried students.

PEOPLE

ELMER R. WILLIAMS, 27-year-old Navy lieutenant and a layman of Christ Church (Pacific Beach), San Diego, Calif., recently made hometown headlines when he received credit along with two other Navy fliers in shooting down Russian-made jet fighters off Korea's coast. Williams flew a Panther jet in bagging his Russian MIG.

JAMES C. KELLEY, 33-year-old Navy machine tools expert and vice president of the council of Washington, D. C.'s, Reformation Church, was recently named recipient of the District of Columbia's Jaycee award as "outstanding young man in the government in 1952." Kelley was credited by the U.S. Navy with licking a machine tool bottleneck of major national importance.

Child-raising is popular among the married students, too. They range from several one-child families to the four children of Mr. and Mrs. Pat Connally.

Of the 35 married Midlanders, 28 are men and seven women. Eleven of the men on the GI Bill are World War II veterans and four Korean vets. But most of them still do some outside work to help supplement their income. Many of the wives work, helping support their family until their husbands' graduation.

Marriage is much more popular among the upperclassmen. Ten of the 47 seniors are married, and eight of 52 juniors. Only six of 85 sophomores are married, while six of 147 freshmen and five of 12 special students are married.

CAMPUS

WITTENBERG: Goal for the 1953 Alumni Fund is $50,000. This represents a $15,000 increase over 1952. Half the fund is used for faculty salaries and the remainder for scholarships.

WAGNER College reports 757 students registered this winter; among them: 18 foreign students, 11 from Greece and one apiece from Denmark, Egypt, Puerto Rico, Germany, Iran, Latvia and British Guiana.

THIEL College: Christian Careers conference was held Nov. 18-20. Students conferred with Sister Margaret Fry, the Revs. Lawrence M. Reese and John L. Yost, who conducted the conference.

GETTYSBURG College faculty has authorized Graduate Record Examinations to be used in connection with the usual comprehensive exams given during the spring term. These standardized tests will enable the student to compare his general educational achievements as a college student and his knowledge of his major field with those of other students in American colleges and universities.

HARTWICK College's Religious Emphasis Week was highlighted this year by an address on "Matching the Master's Stride" by Rochester (N. Y.) Pastor Alfred Beck.

HAMMA Divinity students have initiated a series of weekly quarter-hour broadcasts on Springfield Station WIZE "aimed at presenting Christian answers to practical everyday problems." Programs are written, directed and announced by Hamma students.

THIEL College's Lutheran Student Association collaborated with the dramatic department in presenting the Christmas play, "At the Inn," by Mary Russell.

THIEL College's YWCA again sponsored its annual Christmas party for underprivileged children of the Greenville area. Each child received a toy and an article of clothing.

BABY MAKES THREE. Midland's George Pinckney, wife Shirley and daughter Sandra, prepare for child's bedtime before George settles down to study for next day's classes. Shirley, already graduated from Midland, teaches in near-by elementary school while her husband completes work on degree. The trio live in college Quonset apartments

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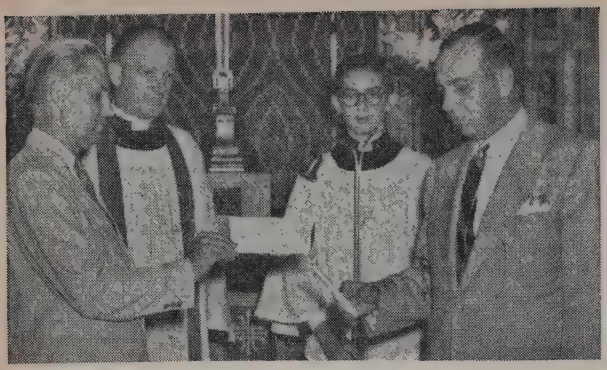

NOTE-BURNING. After members of Trinity Church, Lemoyne, Pa., had completed their new $185,000 church, they began seriously to wipe out a $44,000 indebtedness. Here, Council President Kenneth Dry, Pastor Ralph Birk, Acolyte William Bowman, and Finance Committee Chairman John Bush help burn the final mortgage note

WESTERN CANADA:

$45,000 Renovation Program Concluded in South Edmonton

EDMONTON—Trinity Church, South Edmonton, recently rededicated its enlarged and renovated church edifice. An addition, forming an "L" with the first building, provides an enlarged nave with additional seating in an overflow chapel, separated by folding doors from the main nave. The enlarged basement provides rooms for the Sunday school, an athletic room for scouts and girl guides, facilities for the activities of the auxiliaries. Cost of the addition and renovation is figured at $45,000.

President Bergbusch, Pastor Krisch of the neighboring St. John's Church, and the Rev. A. Wilke, Spruce Grove, preached. Nearly all the National Lutheran Council pastors of the city assisted.

GRACE CHURCH, the most recent mission at Ponoka, Alberta, recently dedicated both church and parsonage. The church is the former country church at Hobbema, moved into the town, placed upon a full basement and enlarged. The parsonage is a new structure. The Board of American Missions assisted the congregation with loans.

Conference President E. Duesterhoeft not only preached but also brought his church band along to provide special music; the Rev. K. Freitag, Bashaw, who preached at a later service, brought his choir along.

AT HAY LAKES, members of St. Luke's Church built a parish house at a cost of $3,000 to provide accommodation for church school classes and auxiliary meetings.

ST. PAUL'S, Bergheim, Sask., observed its 40th anniversary with two former pastors, the Rev. Wm. Mahlstedt and the Rev. H. Poggemiller, assisting the pastor, the Rev. A. Goos. A Women of the Church group has recently been organized. The congregation is preparing to put a basement under its church edifice.

LUTHER LEAGUERS of the prairie provinces traveled more than 1,600 miles to attend the biennial convention of the Western Canada Luther League at Trinity Church, Winnipeg. Special guests were the representative of the Luther League of America, Harold Krueger, and missionaries on furlough from Liberia, the Rev. M. Ruccius and the Rev. W. Weind.

Workshops on Bible study and evangelism were led by Pastors Lenz, Schmidt, Kunke and Weise. An increased budget was unanimously adopted and plans laid for a synodical Luther League paper. Officers elected included Walter A. Schulz, Winnipeg, president.

THE SOUTH SASKATCHEWAN District Luther League convened at Edenwold. Workshops on evangelism and Luther League can-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

sing were led by Eleanore Gillstrom and tor Alex. Koski. Seminary President usch spoke on the calling of the min- y. Luther Leaguers were encouraged to scribe for *Luther Life* and *High Ideals* l to help solicit subscriptions for THE THERAN. The Rev. O. Goos, Markinch, s elected president.

THE ALBERTA Sunday school teachers vention, meeting at Thorsby, Alta, Nov. resolved to improve its effectiveness by anizing on the basis of a constitution to adopted at the next convention. The new stitution will put control of children's ıp, improvement of church schools and cher improvement into the care of the ıday School Teachers Association. The Rev. H. G. H. Klingbeil, president for 25 years, was recognized for his long service.

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WESTERN CANADA . . .

The new president is the Rev. H. Luetl hoelter of New Sarepta, Alta.

THE PRESIDENT of the synodical Wome Missionary Society, Mrs. S. J. Mang, af her return from the convention at Philad phia, took the opportunity to tell the oth women all about it in conferences in S katchewan and Alberta. She also visit the pastors' conferences, asking for th co-operation in bringing the work of t Women's Missionary Society to wom everywhere in the synod. E. G. GO

PENNSYLVANIA:

$40,000 Parsonage Dedicated; Pair of Pastors Welcomed

SCRANTON—The new $40,000 parso age of St. Peter's Church, Scranton, w dedicated recently. The Rev. George Fritch, Jr., is pastor.

A BEQUEST of $9,100 has been received Holy Trinity Church, Kingston, from t estate of Emma Holzberger.

TWO PASTORS recently installed in t Wilkes-Barre Conference pulpits are: t Rev. Charles E. Ritter, Jr., St. Paul's Churc White Haven, and the Rev. Walter P. F terly, St. Mark's and St. Paul's church Scranton.

FOURTEEN HUNDRED persons attended t Reformation service of the Luther churches of the Wilkes-Barre-Scranton ar in Irem Temple, Wilkes-Barre. A ma choir under the direction of Donald Co leigh sang. The Rev. Harold Deisher w chairman of the committee, and May Luther Kniffen and Dr. Charles Steinhau of Wilkes-Barre were in charge of arrang ments. Participating were Pastors Hard Deisher, Andrew Tomo, Henry Kraft, Fre eric Eidam and Arthur Greenwalt. T address was given by the Rev. William Moyer.

ST. JOHN'S CHURCH, Wilkes-Barre, ce brated its eightieth anniversary Nov. 2.

REPAIRS and improvements were made the church and parsonage of Messi

SCRANTON . . .

rch, Wilkes-Barre, during recent months. ects included rewiring the basement, lighting fixtures for the Sunday school ns, painting the exterior of the church, erection of a garage for the pastor, in- ation of a new heating unit for the par- ge. Gifts during the year included a tin board, pulpit and lectern lights.

FFICERS elected at the annual conven- of the Wilkes-Barre Conference Broth- od in Holy Trinity Church, Kingston, Robert R. Raeder, Kingston, president; man E. Huseman, Summit Hill, vice ident; Hobson M. Zerze, Hazleton, sec- ry; Paul E. Redline, Sr., Summit Hill, surer; Robert Eckhart, Jr., East Mauch nk, statistician; Peter Yurick, Lansford, W. K. Thomas, Lansford, co-chairmen ie retreat committee.

r. JOHN'S CHURCH, Scranton, recently rated its 25th anniversary with a week

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SEQUEL. Pastor Franklin C. Heglund and la men of St. Timothy's Church, Menasha, Wi who dedicated their new church this fall, a here shown during cornerstone-laying cer monies last spring. Congregation is the o used in the 1949 stewardship film, "Like Mighty Army." Congregation, begun as Palm Sunday mission of Northwest Synod M sion Organizer Dwight Shelhart in 1945, no has over 600 confirmed members

PA., SCRANTON . . .

of special services. The church and churc school have been extensively renovated at cost of $34,000. Guest speakers at the ser ices included Dr. Russell D. Snyder of th Philadelphia Seminary; Dr. Henry H. Bag ger, president of the Philadelphia Seminary Dr. Emil W. Weber of Trinity Church Pottsville; Dr. Peter K. Emmons, presider of the Board of Foreign Missions of th Presbyterian Church, U.S.A., and presider of the Board of Trustees of Princeton Sem nary; the Rev. Claude E. Schick, assistan to the officers of the Ministerium of Penn sylvania; and Dr. and Mrs. Roy L. Winters the superintendent of Home Missions of th Ministerium of Pennsylvania, and the vic president of the ULCA Women's Mission ary Society, respectively.

WILLIAM O. MOYE

W YORK:

oser Integration Sought NYC Welfare Agencies

EW YORK CITY—Official representa- s of four New York Lutheran welfare ncies set up a "central study commit- on closer integration of Lutheran wel- services" at a meeting Dec. 11.

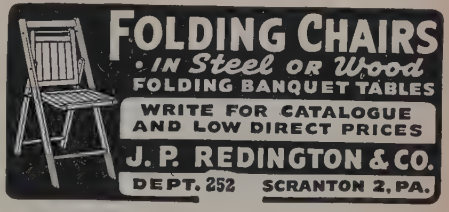
ELEGATES of New York Inner Mission ety, Brooklyn Inner Mission Society, heran Charities of Queens, and Lu- an Interracial Service are included in committee. It will explore possibilities federating or consolidating these and r agencies with similar services, accord- to Henry Pleus, president of the Lu- an Welfare Council, who convened the ting at the request of the agencies.

HE BROOKLYN Inner Mission Society's nmittee on the Aging called pastors and nen to a meeting recently to discuss 's and means of developing group pro- ms for the aged in local congregations. s Jean Cary of the Division of the Aged the Federation of Protestant Welfare ncies, and the Rev. Francis Shearer of Board of Social Missions of the ULCA, ke. Dr. Herbert T. Weiskotten led the ussion.

THE CASE OF THE MISSING HANDSHAKE," ew play for parents, written by Nora ling and produced by a professional f from the American Theater Wing mmunity Plays Division, was presented Brooklyn Dec. 1. The play was spon- d by the Protestant Council of the City New York.

EVANGELISM IN THE UNIVERSITY" was ussed by Dr. Reuben W. Hahn of the lent Service Commission, Lutheran rch—Missouri Synod, at a Lutheran lent Rally Dec. 7. Also featured was Lutheran Student Federation Choir. At January forum of the group, regularly at St. Luke's Church, 46th street, Dr. rge Forell of Gustavus Adolphus Col- will speak.

WO-THIRDS of the students of the School of Nursing of the Norwegian Hospital, Brooklyn, are Lutherans. They come from four different church groups. After graduation a large number go into full-time Christian service. The hospital claims to be the only Lutheran hospital in New York City with an accredited training program for both doctors and nurses. In the past three years the internship and residency program has trained 24 doctors. Many of these were Lutheran, some displaced persons trained in Europe who needed to com-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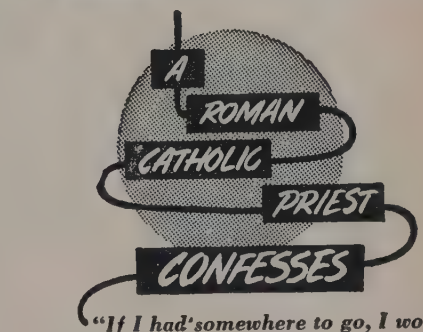

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NEW YORK . . .

plete requirements for local practice.

A CONGREGATION of Polish Lutherans been worshiping in St. John's Church, Ch topher Street . . . ANOTHER GROUP of therans of Latvian, Estonian and L uanian background met at Good Sheph Church, Mt. Vernon, Nov. 9, to discuss possibility of organizing.

CHRIST CHURCH, Great Kills, S. I., l the cornerstone of its new church Nov. The Rev. Wilfried Tappert was speaker ST. PAUL'S CHURCH, Narrowsburg, dedica its new parish house, Dec. 3, with Presid Frederick R. Knubel speaking.

REDEEMER CHURCH, Brooklyn, conduc a "Faith and Life Week" recently with se ices four evenings. It was the first preach mission of the season in the metropoli area. The Rev. Charles D. Moser missioner.

THE REV. HARMAN F. MILLER was stalled as pastor, St. Mark's Church, Bro lyn, on December 7. He formerly ser Bethany Church, The Bronx, pastorates Pittsburgh and Baltimore, and also wa missionary to India.

GRACE CHURCH, Brooklyn, observed 50th anniversary Nov. 9.

OLIVER W. POWE

DECEASED

Rev. Jacob Melanchton Weber

The Rev. Jacob Melanchton Weber, retired pastor of the Pittsburgh Synod, d Dec. 9, 1952. He was 75.

Born in Mechanicsburg, Pa., he was graduate of Gettysburg College and Hamm Divinity School. He was ordained in 19 by the Miami Synod, and in 1915 tra ferred to the Pittsburgh Synod. Parish served by him were: Washingtonville, W Liberty and Montpelier, Ohio; LaGran and Monroeville, Indiana; Punxsutawne Derry, Wilmerding, St. James, Pittsburg Beaver and St. Mark's, Pittsburgh, in Pen sylvania. He retired in 1948 as past emeritus after a 10-year pastorate in Mark's.

He is survived by his wife, Mrs. Norm

CEASED . . .

neider Weber, five children, five grandldren and one brother.

Funeral services were conducted by the v. M. S. Miller, the Rev. George N. ung and Dr. G. Lawrence Himmelman.

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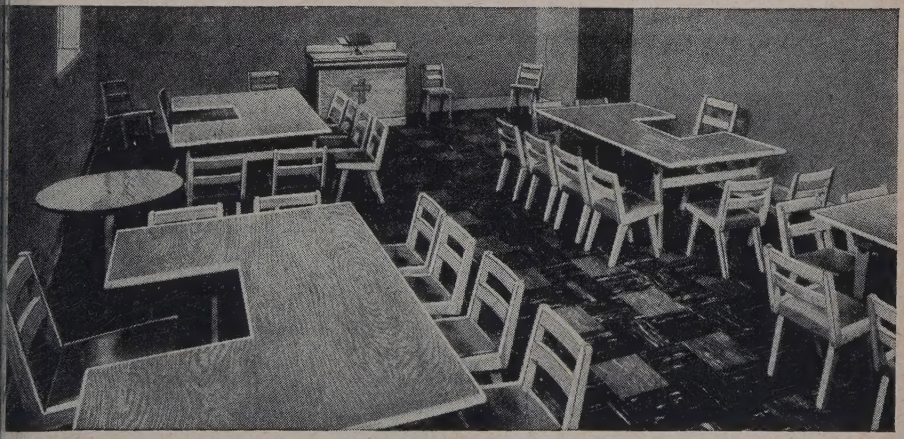

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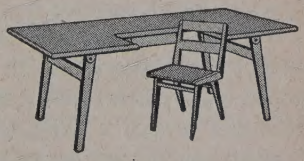

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In Conclusion . . . . . .

MILLIONS OF AMERICANS will receive a monthly pension after they are 65 through the U.S. program of Social Security. Regular deductions are made by their employers from their pay. The amount they'll receive for their old-age security depends to some extent upon the amount they have paid into the fund during their years of employment.

This kind of promised security in the sunset years of life takes away a lot of worry. It assures people that they'll not be dependent on relatives or friends. It has just about doomed the poorhouse.

BUT CLERGYMEN aren't included in the government Social Security program. Some denominations believe they ought to be, but the fact remains that they aren't. The Lutheran position has been that it is the church's responsibility to provide security for pastors whose lives have been devoted to their Lord and His church.

Until recently the church didn't provide much for its veterans. Many an old pastor, who had labored for years on a small salary, spent his old age in poverty. This unhappy condition still exists for some.

The ULCA made an effort to provide adequately for its disabled or retired pastors when it instituted the Contributory Pension Plan 10 years ago. In a fair and dignified way, pastors and congregations contributed toward a fund from which retirement benefits will be paid. A pastor who is in the plan for 20 or more years is assured that his retirement income will be about half of his average annual salary—no bountiful amount, but enough for decent living if he is thrifty.

Many pastors do not have time to build up a sufficient fund in this pension plan before their time of retirement. C course they are assured of the mode amount still being paid under the o non-contributory pension plan. The pension in recent years has been abou $800—not quite $70 a month—and can be increased only if there is a notab increase in benevolence giving!

The Contributory Plan now in effe calls for a contribution of 4 per cent o salary from each pastor. The congrega tion has matched this with a contributio of 4 per cent. By action of the Unite Lutheran Church convention in 195 congregational contributions will be in creased to 8 per cent starting in 195 The larger amount will make it possibl to build up a more adequate pensio fund to meet the higher prices and in creased costs of everything which re tired pastors as well as others face thes days. If the church hopes to steer clea of being involved in the government managed plan for old-age security, a congregations should begin making thes payments.

DURING THE next few weeks congrega tional meetings and council meetings wil be adopting budgets and making plans fo the coming year. If there are some place where the pastor is not yet enrolled in the pension plan (more than 1,000 con gregations and pastors have not taken this urgent step) it's not too late to start In other cases, action should be taken t provide the 8 per cent contribution. It' actually little enough to do. And when the pastor's day of retirement comes there'll be a lot more satisfaction fo everyone concerned if he has some visibl means of support. It's no honor to any church when aged pastors have to live in poverty. —ALBERT P. STAUDERMAN

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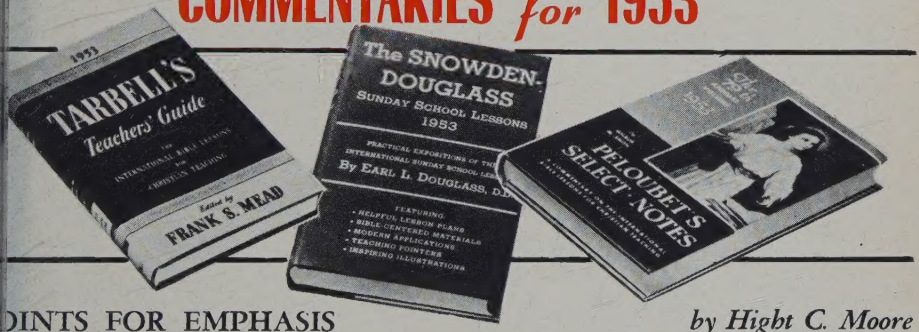

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